

# The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3489.  
NEW SERIES, No. 593.]

LONDON, SATURDAY, MAY 8, 1909.

[ONE PENNY.

## CONTENTS.

NOTES OF THE WEEK...	321
LEADER:—	
The Everlasting Gospel ...	328
ARTICLES:—	
A Bird of Passage ...	322
The Unitarian Van Mission ...	323
The Unemployment Problem: Its Only Solution.—II. ...	324
Is Evil Necessary? ...	329
Frescoes in Florence... ..	330
CORRESPONDENCE:—	
National Conference Committee ...	331
Hospital Contributions ...	333
LITERATURE:—	
Italy from 1494 to 1790 ...	325
The Heart of Democracy ...	326
OBITUARY:—	
Miss Harriet Crabb ...	327
THE CHILDREN'S COLUMN ...	327
NEWS FROM THE CHURCHES ...	333
OUR CALENDAR ...	334
ADVERTISEMENTS ...	335

## NOTES OF THE WEEK.

WE are requested to say that the first meeting of the new Committee of the National Conference will be held on Wednesday, June 2, at 3.45 at Essex Hall, London.

THE Rev. Franklin C. Southworth, President of the Meadville Theological School, U.S.A., is now in England. He will deliver a course of four Wednesday evening lectures to the Students at Manchester College, Oxford. On Sunday, May 9, he will preach Anniversary sermons at Lewisham, and on the following Sunday, May 16, he is to preach in the College Chapel at Oxford. On Whit-Sunday, Mr. Southworth will take the scholars' service at the Free Trade Hall, Manchester. He will attend the meetings of the British and Foreign Unitarian Association, as the representative of the American Association, and will give the address at the Ministers' Meeting at Essex Hall on Thursday, June 3.

It will be seen from our Calendar that the Rev. Herman Haugerud, minister of the Unitarian congregation at Christiania, is to preach for the Rev. Charles Roper, at Quex-road, Kilburn, on Sunday evening.

THE meeting in North London in connection with the Progressive League, at which the Rev. R. J. Campbell is to speak, originally arranged to be held at Unity Church, will for greater convenience take

place at the Highbury Athenæum on Monday, May 17, at 8 p.m. In order to defray expenses a charge will be made, but there will be a considerable number of free seats. Members of the City Temple choir have kindly volunteered to lead the singing.

THE International Women's Suffrage Congress, which has been meeting in London, in the new St. James's Hall, was attended by delegates from twenty-two countries of the world. A message of congratulation was sent to the Queen of Holland on the birth of her daughter. Among the messages received from abroad was one from Bulgaria: "Vivent Suffragists et Suffragettes." The final resolution passed was as follows:—"That this Congress observes with heartfelt thankfulness the new spirit of comradeship and mutual understanding which has grown up through this International alliance, binding together the women of all nations, and growing in strength with each successive Congress, and believes that this spirit carried into political life will enable them, as voters, to contribute an element, hitherto lacking, towards the peaceful solution of great International problems."

THE President of the Congress, Mrs. Chapman Catt, who is an American, and won golden opinions by her admirable management of the business, was unanimously re-elected to that office. It is interesting to note that among the delegates from the United States were two women ministers, the Rev. Anna Shaw, who resigned a pulpit to take up this cause, and in 1904 succeeded the late Susan B. Anthony as President of the American Woman Suffrage Association; and the Rev. Mary A. Safford, of Des Moines, Iowa, whose pulpit, during her absence abroad, Miss von Petzold is occupying. Miss Safford we shall hope to welcome at our Anniversary meetings in Whit-week.

BOTH our Congregational and Baptist friends are busy with schemes of ministerial reconstruction. The Congregationalists will deal with theirs next week. The Baptists devoted the most important part of their Spring Assembly to the consideration of a far-reaching scheme brought forward by their secretary, Rev. J. H. Shakespeare. The speech with which Mr. Shakespeare introduced the scheme is scarcely less noteworthy than the scheme itself. Referring to the hard lot of many Baptist ministers, he said: "I am not unmindful of the gravity of my words when I say that under certain conditions congregationalism becomes a menace to religion.

The relation between a minister who longs to go and a church which impatiently desires him to go is in serious danger of becoming not a vehicle of grace but of strife. There have been ages when good men have been compelled to keep outside the Church that their souls might be saved, and when congregationalism ceases to be the home of joy and peace and love the Christian life is safest outside, and not within." Mr. Shakespeare said that 75 per cent. of their ministers in rural districts desired a change. 160 accredited ministers were out of pastoral charge and had no visible means of subsistence.

The scheme, though vigorously opposed by a very small minority, who, curiously, called it "sacerdotal," met with overwhelming support. Its main provisions are:—(1) Voluntary union, for purposes of the scheme, of churches in membership with the Baptist Union. (2) The federation to facilitate, by means of Settlements' Committees, changes of pastorate. (3) Aided churches not to call pastors without the sanction of District or Central Committees. (4) Pastorates to terminate automatically at the end of seven years, but a church to have the liberty of renewing the call for a further period. (5) Federated ministers without calls at the end of their engagements to be stationed as ministers-in-charge for periods of three years, or otherwise provided for by the Central Committee. (6) A Sustentation Fund to be formed to be administered by the Central Committee. Stipend to be £100 to £120 for an unmarried man, and £120 to £150 for a married man. Every church raising more than £150 per annum for its minister to remit to the Central Committee a contribution equal to not less than 10 per cent. of such surplus. (7) The training of all ministers in the colleges to be under a joint committee of the colleges.

THE friends of Dr. B. C. Ghosh, who has been a welcome visitor and preacher in a good many of our churches throughout the country, will be interested to hear that he is returning to India. Dr. Ghosh, who is a graduate of Cambridge University, and has recently been practising in London as a doctor, has been appointed Lecturer in Science, at the Metropolitan Institution, one of the colleges connected with the University of Calcutta. He is to sail from London by the B. I. S. N. ss. *Colaba* on the 21st of this month. The good wishes of many friends will go with him on the way.

ENGLISH Presbyterians are being asked to countenance a revolutionary innovation. Their Committee on Religion and Morals



has for some time past been grappling seriously with the relations between the Church and Labour, and as a result of their deliberations the Committee suggest that in future the trade councils of the great centres in which the Synod meets be invited to send deputations to the Synod. The Synod does not mean by this that it commits itself to the Labour programme, but that it sincerely desires to promote a better understanding between the Church and Labour.

THE April number of *The Spade and the Sickie*, the monthly issue of sermons by the Rev. E. I. Fripp, B.A., is on "Immortality," a sermon preached "After the Death of a Friend (Mrs. Cash), Milan, April, 1906." The series of sermons are to be had from Mr. Fripp, at the Great Meeting, Bond-street, Leicester (by post 1s. 6d. a year).

DR. SAMUEL J. BARROWS, secretary of the New York Prison Association, and from 1884 for sixteen years editor of the *Christian Register*, died in hospital at New York on Wednesday, April 21, having succumbed to an attack of typhoid and pneumonia. Dr. Barrows, whose father went from Nottingham to settle in America, was born in New York, May 26, 1845, and as a boy of eight was left, on his father's death, to help his mother in the support of the other children. He was early connected with telegraphy and journalism, and was private secretary to W. H. Seward, Secretary of State, at the time of Lincoln's assassination. When he was twenty-five he entered Harvard Divinity School, and subsequently was for four years minister of the First Church at Dorchester, Mass. Then came his editorship of the *Christian Register*. In 1896 he was sent as a Republican to Congress, and in that year was appointed by President Cleveland as representative of the United States on the International Prison Commission. It will be remembered that Dr. and Mrs. Barrows were at the International Liberal Religious Congress at Geneva in 1905, and it was Mrs. Barrows who reported Dr. Savage's sermon. Great sympathy will be felt for Mrs. Barrows, who at the time of her husband's death was at St. Petersburg on a humanitarian errand.

TO CORRESPONDENTS.—Communications have been received from the following:—F. H. B. (many thanks), R. B. (Cape Town), H. M. L., A. M. O., G. von P., R. M. R., R. R., A. T., A. W.

POVERTY and destitution are sad things; but there is no such poverty, there is no such destitution as that of a covetous and worldly heart. Poverty is a sad thing; but there is no man so poor as he who is poor in his affections and virtues. Many a house is full, where the mind is unfurnished, and the heart is empty; and no hovel of mere penury ever ought to be so sad as that house. Behold, it is left desolate—to the immortal it is left desolate, as the chambers of death. Death is there indeed; and it is the death of the soul!—*Orville Dewey*.

### A BIRD OF PASSAGE.

No man bears the chastening hand of the printer's reader more meekly than I. In my wild youth, indeed, I showed a rebellious spirit, but years have brought the philosophic mind. He is an embodiment of Fate, a Constituted Authority, and I bow to his inscrutable government. I even give him his due, and admit that, once or twice, he has really been justified in the work of his pen.

So that when, in spite of my copper-plate writing, he improves my Latin orthography in accordance with his native light, I do not dream of protesting. But why, oh why, should he have changed my marten into a martin? Does he not know that a marten has claws, and that when it prowls by night it puts them out and walks on them? The idea of Pfarrer Helber or Barry or myself, being distressed in mind by house-martins under our eaves is amusing. The reason why we paid no heed to the marten in the loft is simply that we, unlike most Pfarrer, did not keep fowls.

Sunday and Monday have been glorious Easter days, much too beautiful for days of farewell; but Tuesday begins and continues appropriately with thick-falling snow. The post, which has rashly set out from Zernetz on wheels, has much ado to reach Ofenberg, the first point where sledges can be found, and arrives in Fuldera an hour after time. The dear school-children come out, and weep. Women come running up to shake hands one last time more. The old postmaster says the kind thing which he has thought out as a parting word. The whip cracks. Fuldera fades into snow-wreaths.

My well-laid plan was to spend the night in Meran, and travel the whole Dolomite region and the Arlberg, a new land to me, by daylight. It gangs alee. The K.K. post has not deigned to wait for our lingering republican runners, and I must stay in Münster till morning. This is troublesome, for I have been hoarding Austrian money, and have tipped the conductor with my very last Latin Union coin. Now I shall lose on the exchange, and acquire a handful of almost useless cash. We of the borderland treat kronen and heller as francs and centimes. We admit all Italian currency—not merely the pieces recognised by the Swiss Government—and do honour to the Dreibund by passing German money as well. So the fine head of King George, surrounded by the letters Cadmus gave, on noble five-drachmai pieces, jostles that of sordid, blood-stained Leopold. The whole history of modern France and of the House of Savoy jingles in our pockets. Phrygian cap, royal crown, closed imperial circlet, all is one to us. This coin gurgles Rumanian, that coughs Flemish, another squeaks Greek, but all understand each other. Louis and Napoleon, Victor and Fritz, dwell together in unity.

Mine host speeds me, early on Wednesday morning, by means of a wagon which his Knecht is driving to Schluderns. The Austrian customs officers look on this irregular proceeding with great suspicion, and explore everything. They know me well enough, but Englishmen are not popular in Austria just now. Jealous

hypocritical meddlers! As though Servian independence were any business of theirs! In Taufers I meet a wonderful hat, splendid with tinsel, brave with streamers, and within the walls of old-world Glurns dozens of the like adorn excited youths, who career arm-in-arm with noisy laughter from tavern to tavern. These are conscripts that have passed the medical inspection, and are called on to express a patriotic joy.

The snow-line is high above us. We drop down the Adige, running the gauntlet of mediæval castles—there were gay times here in the old, short-range fighting days—into the vine-land of Tyrol. An hour in Meran, and I wander once more through the Lauben, which remind you of Bern, and of the Rows in English Chester. The fine castle of Terlan, the heart of the best white wine country, rises on our left. Adige bids us adieu, and is off to Verona. How I long to follow! But fate and steam, carrying out my unalterable will, drag me northward, up-stream by rushing Eisok.

I am travelling third-class as far as Basel, and have carefully chosen at Bozen a carriage labelled *Dohányzöknak*, for I am still in the land of excellent cheap cigars. Tyrolean types, picturesque and gay, flock in and out at the countless stations. The valley is now a gorge, now a narrow plain between low hills, but something beautiful, bridge, precipice, cascade, ruined-castle, modern schloss, is always in view, and the river sings by our side. My permanent companions are some *Alpenjäger*, with the *edelweiss* on the collar of their neat grey uniform, and a pretty girl in black, who is travelling alone. At Waidbruck an enchanting sight, a weeping willow—but it is not weeping, it is shaking its ambrosial hair in ecstasy—meets eyes that for two long years have seen no leaf-tree in spring. While we wait an hour at Franzensfeste the Berlin-Rome express arrives and departs. As we climb and climb, the sun sinks and sinks, and Pan is calling his charges to their fold. Having nothing better to do, I versify.

O Shepherd of yon flock  
That pastured all day long  
O'er champaign, billow and rock,  
With what Olympian song  
Charm'st thou them westward now,  
Thy sated glories, Pan?—  
Gold from the wintry brow  
And rippling green that ran  
O'er mountains mossed with pine,  
Hues of all flowers that blow,  
And all that lurk and shine  
In ever-changing snow,  
In ruddy, new-ploughed land  
Beset with jewelled web,  
And baking desert sand  
And cool, brown sands of ebb.  
What splendour is not thine?  
Had I thy craft, O Pan,  
Should every mood of mine  
Where'er my spirit ran,  
Hope, memory, dark or bright,  
All thoughts, or glad, or sad,  
Come in thy robes of light  
Incomparably clad:  
Thoughts like the clouds of dawn,  
Thoughts like the central sea,  
Like rainbow-woven lawn



Athwart a cataract's glee,  
Some in the wood's attire,  
Some decked like daisied grass,  
Some like the marsh's fire  
Or sudden, grim crevasse.  
O thou, from reef and fell,  
Torrent and icy dome,  
With what Olympian spell  
Lur'st thou thy glories home?

This effort completed, there is nothing to do but slumber. I must have slept, for I seemed to be back in the Münstertal, and to hear the faithful guitader calling the hour, and singing his nightly song.

In maun da Dieu! 'I guitader  
El va uossa clamand.  
El va clamand las uras,  
Las chasas visitand.  
Avaunt cha vus indrumainzat,  
Schi dessat eir urar  
Pro'l rai da tuot la gloria;  
El vain tschert a's perchürar.

But a mighty jolting awakens me. We have passed Grussensass and reached the snow, and our engine is making gallant and unavailing efforts to carry us up the last steep ascent. I suppose they uncoupled something. Anyhow, we began to move. The ridge was surmounted, and we slipped easily down to Innsbrück.

Here I caught, at midnight, the train from Vienna to Basel. The pretty girl in black shared my compartment. As we drew near the frontier she began to be troubled.

"Will they make me open my box?"

"You'd better have it open before they come. Perhaps they won't grub very deep."

"Oh, it doesn't much matter. I have a lot of silk out of Italy, but it is under my petticoat."

"That is all right, if we have only men to deal with. Sometimes there are women."

She turned very pale, but we got through without mishap.

"Are we in Switzerland now? They haven't got any Kaiser or King, or anything, have they?"

"Nothing of the sort."

"And no military?"

"Well, there is military of a kind, but I am afraid it won't satisfy you. Even the officers are common mortals most of the year, and their uniforms are quite dowdy."

She sighed, yawned and shivered. So I rigged up a rug pillow for her, wrapped her in my other rug and promised to wake her before the junction for Luzern. And she slept like a baby.

Sargans. A glimmer of light on the Walensee. A glimpse of the Glarner Alps. Day at Ziegelbrüche. Sunrise, in all its stages, glorifies the Lake of Zürich. I wake the baby before Thalwil, and she spends ten minutes in driving long pins into her skull.

At Basel I linger with kind Swiss friends and talk shop with Professor Wernle. And then Switzerland, with all it has been to me, is left behind. But what it is to me I bring with me.

From Strassburg to Ostend, and from Dover to Charing Cross, I have the company of a pleasant German, who is convinced that war is inevitable. "For economic

reasons," he explains. "If we don't beat you in that field, we shall certainly fight you. If we do beat you, you will certainly fight us." To me it seems a hideous fallacy that commerce is a kind of warfare; but it is one which appears to be gaining ground in Great Britain, the one country which has hitherto repudiated it.

Three hours to wait in London. Three midnight hours at Selby. Ouse is a faint gleam. Humber, my native Humber, is gray in the dawn. I alight before a sleeping house —

Cambridge.

E. W. LUMMIS.

### THE UNITARIAN VAN MISSION.

THE arrangements for the summer tours are now practically complete, and the Mission will open on Thursday next, May 13. As last year, four vans will be engaged in the work, and over a hundred towns and villages are in the programme.

LONDON AND DISTRICT VAN.—Lay Missioner, Mr. A. Barnes. The London van opens at Guildford, and will subsequently visit the following places:—Woking, Weybridge, Chertsey, Egham. In June, Staines, Colnbrook, Slough, Uxbridge, Rickmansworth, Watford. In July, Wealdstone, Greenhill (Harrow), Harlesden, Willesden Green, Hendon, Finchley. In August, New Southgate, Wood Green, Tottenham, Walthamstow, Leytonstone. In September, Ilford, Stratford, Hackney, Highbury, Bermondsey, Clapham, Wimbledon, Twickenham, Hounslow.

It will be seen that starting from the south-west this van completely encircles the Metropolis, and that a number of the places are within easy reach of our congregations. As far as possible exact information of the place of meeting in the London District will be announced in our columns each week, and pulpit notices will be sent to the ministers of the churches in the immediate neighbourhood. The Missionary Agent also will gladly answer inquiries through the post.

THE MIDLAND VAN.—Lay Missioner, Mr. B. Talbot. After spending a short time in the Birmingham district this van works its way through Leicestershire and Derbyshire to the neighbourhood of Manchester, calling at the following places en route: In May, Harborne, Halesowen, Oldbury, Tipton, Coseley. In June, Bilston, Bloxwich, Cannock, Sutton Coldfield, Tamworth, Atherstone, Nuneaton. In July, Hinckley, Leicester, Loughborough, Coalville, Whitwick, Ashby-de-la-Zouch. In August, Melbourne, Castle Donington, Long Eaton, Derby, Ilkeston, Ripley, Belper. In September, Wirksworth, Matlock Bath, Bakewell, Buxton, Chapel-en-le-Frith, Whaley Bridge, New Mills, Marple, Hyde.

THE SOUTH WALES VAN.—Lay Missioner, Mr. Hugh Robinson. This van opens proceedings at Pontypridd, works over a good deal of the ground covered last season, and will spend September in the county of Carmarthenshire, the tour closing as near to the English border as possible. The following places will be visited:—In May, Pontypridd, Porth, Tonypandy, Ystrad, Treorchy. In June, Abercynon, Penrhiwceiber, Mountain Ash, Aberaman,

Neath, Gwauncaeigrwen. In July, Ammanford, Llanelly, Gowerton, Gorseinon, Swansea. In August, Port Talbot, Maesteg, Porthcawl, Cardiff, Newport. In September, Abercarn, Abersychan, Abertillery, Balina, Ebbw Vale.

THE SCOTLAND VAN.—Lay Missioner, Mr. Muirhead. It will be seen that the Rev. E. T. Russell will re-visit the scene of some of his former triumphs, and will extend his journey this season beyond Dunfermline. The following are the places to be visited:—In May, Falkirk, Grangemouth. In June, Camelon, Stenhousemuir, Plean, Bannockburn, Stirling. In July, Bridge of Allan, Causewayhead, Alva, Clackmannan. In August, Kincardine, Culross, Dunfermline. In September, Cowdenheath, Keltys, Lochgelly.

The response to the invitation for Missioners has again been extremely gratifying, and the Missionary Agent has the satisfaction of knowing that his teams include most of those who have rendered service in other years. From one cause or another some of the friends are unable to participate in the season's work, but the prospects are quite as encouraging as in former years.

Will friends kindly note that it is a great help to the Lay Missioner to know of the presence of isolated Unitarians and possible sympathisers in districts where we have no congregations? Those who can give introductions of this kind are requested to do so at once, as the list of the places to be visited will not again appear in full. All communications should be addressed to Thos. P. Spedding, Missionary Agent, Clovercroft, Buckingham-road, Heaton Chapel, near Stockport.

A COLLECTION of pictures, chiefly water-colours, "Among the Pyrenees," and other sketches, by Miss Minna Tayler, is on view this week at Walker's Gallery, 118, New Bond-street, W. There are fifty-three water colours, some of them delightful pictures of English gardens, and flowers in the open country, and one or two sea pieces, as well as those that give the title to the exhibition and other foreign scenes. One picture of special interest, done in 1890, shows Vesuvius as it was before the fine peak of the crater was blown away by the last big eruption. Portraits of Mrs. Arnold Lupton and Mrs. Oscar Dowson (the latter in pastel) add a personal interest to the exhibition. This note may perhaps be in time to send some of our London readers down to the gallery before the exhibition closes.

It may be well to note here a misprint in a quotation from Mr. Wicksteed's National Conference sermon, which appeared in a local paper and was reproduced in the *Christian Life*. It made Mr. Wicksteed say exactly the opposite of what he did say. The sentence in our copy of the sermon is on p. 297, at the bottom of the middle column: "Joachim's preaching did but share the fate of the preaching of Jesus." The misprint was *not* for *but*. There was also a misprint in our own copy of Dr. Eliot's sermon, p. 269, third paragraph, line 18, "The source of our efficiency lies deeper," where *inefficiency* was a palpable mistake.



## THE UNEMPLOYMENT PROBLEM: ITS ONLY SOLUTION.\*

### II.

THE labour market is permanently overstocked. That is the one central all-important fact to be borne in mind in studying this question. It is a special phenomenon of our time, the outcome of a steady and ever accelerating process of social consolidation which may perhaps be said to have begun at the high-water mark of labour-value in the fourteenth century. The black death had at that time so thinned down the working population of England, that wages more than doubled, and neither royal proclamations nor Parliamentary statutes could bring them down to their former level. From that fourteenth-century labour-dearth which made many a working man more independent than his lordly employer and quite revolutionised agriculture all over the kingdom, the continuous, if fluctuating, growth of prosperity, the advance of civilisation, the organisation and specialisation of industry, and the development of mechanical power, have at length brought about this permanent glut. It is not exactly new, but it is at least new in this sense that it is only in our time that the trouble has reached proportions that the growing enlightenment and higher morality of the nation find quite intolerable.

The labour market is permanently overstocked. Even in the higher ranks of mechanical labour, the trade unionists of the kingdom, it has been very cautiously computed that there is a surplus of about five per cent. over and above what is required for all the purposes of trade when at its busiest. That is to say, that wherever there are a hundred skilled workers in full swing at the busiest of times, there are always five standing out ready to scramble for the first vacancy. If that is the state of the case with trades into many of which the way is barred by restrictions expressly designed to limit numbers, of course it might be assumed to be ten times worse in all kinds of unskilled, casual, and unorganised labour. Practically of all classes of labour, but especially of course of those classes that are the least skilled, it is a fact that the supply is far in excess of the requirements; and the unemployed problem is simply this—how to bring about some approximation to a balance between supply and demand. Obviously it might be done by reducing the number of workers or by increasing the amount of work, or by both means. Can we do anything in either direction?

As to any reduction in the number of workers there is not much to be looked for in that way nowadays. Even wars and pestilences are less helpful in our time than they have often been in the past. There is some numerical falling-off in families; but that occurs mainly in the upper and middle classes upon whom the others are so largely dependent for their work, while the workers themselves—and especially the poorest of them—are as prolific as ever. In other words, the workers continue to increase, while among the work-producers there is some falling

off. Hitherto we have found some relief in emigration, but there has always been this objection to this mode of reducing our industrial surplus, that it draws away from us some of the most energetic and enterprising of our people—just those whom we ought to keep at home, for the strength and prosperity of the country—and it leaves upon our hands the weaklings, and the wasters who are only a burden and an embarrassment. And even emigration is beginning to fail us now as a remedy for an overstocked labour market. Our Colonies are barring their ports to all but the very best, and some of them are already developing an unemployed problem of their own. A good long devastating war would no doubt help us materially, and would probably stop all serious outcry from the unemployed—until the war was over. But here again the times are against it. We do not get thirty-years wars now, and all civilised countries are professing to be anxious for their cessation altogether. All the world's intelligence and right feeling are looking wistfully towards the possibility of at least reducing armaments. But is it a possibility until we can find some solution of our labour problem? Armies and navies, dockyards and arsenals absorb a vast proportion of the world's working power, and it would be impossible to abolish, or even materially to reduce, these services without further flooding an already deluged labour market to a really frightful extent. Even without any actual discharges, the mere stoppage of recruiting would have a very disastrous effect upon the world of civil labour, unless some new field can be found for the energies of the men who have hitherto been drawn off in a steady stream to the fighting services. One of the gravest discouragements to any hope of the world's beating its swords into ploughshares lies in the fact that not only are there capitalists who see in an outbreak of war the certainty of a sudden and indefinite expansion of their business, but that vast masses of the working population know very well that one of the first effects of a declaration of war is always to make it "good for trade," and therefore to set many a silent wheel merrily humming. If to-morrow it could be authoritatively announced that the great nations of the earth had all come to an understanding for a great reduction of armaments the announcement would be hailed with delight by millions of the best and most intelligent of people; but it would also call forth a cry of anxiety and dismay from industrial depths all over the civilised world. The truth is there is little or no ground for any expectation of relief by reducing the number of workers. If this problem is ever to be solved it must be by an absolute increase in the amount of work. And if that increase of work is not in one way or another to involve an increase in the burden of rates and taxes it must not be only new work, but self-maintaining work. Where can it be found?

Now in trying to answer this question there is just one elementary fact of which everybody who wishes to think intelligently on this subject should endeavour to get a good grip. It is this: The natural and proper work for every living, able-bodied man is to supply his own needs. Put into plain black and white the state-

ment looks so ridiculously rudimentary and self-evident, that one is almost ashamed to make it, and we are all of us so familiar with people who do no work at all, and with others whose "work" has no conceivable connection with anybody's needs, that its truth may be thought questionable; yet it may be taken as an axiom of economic science, and if it were everywhere accepted and understood the general thinking on all questions of poverty and unemployment would be much clearer.

Look at one of those men who have been thrown out of employment by mechanical developments. The working place he occupied for the making of his own living and to the general advantage has been obliterated, and he has drifted into destitution because there is nothing for him to do. Yet the man is in the direst need of food and clothing, house and furniture. Of course the proper employment for that man is to make all these things—not for somebody else, but for himself and those naturally dependent on him, and until he was ejected from the position he occupied in the industrial system that was what he was indirectly doing. In the most primitive state of society he would have supplied all his own needs directly—so far as they could be supplied at all—by his own individual efforts. He would have hunted wild animals in the woods, or he would have speared fish in the streams, or he would have grubbed up roots from the earth for his own dinner. He would have built his own hut, or dug out his own cave, and if he wore any clothes at all he would himself have made them out of the skins of animals he had killed. But the circumstances of our times prevent all that. We do not now any of us supply our own requirements by our own direct individual efforts. In so far as we do it at all we all of us do it by an intricate and elaborate system of co-operation and exchange. For all who can find a place in this system, broadly speaking, it may be said to be the most advantageous of all possible applications of effort. It has all been evolved and built up as it has been because it is the most efficient system of working that human wit has been able to devise for producing everything the community needs. This system supplies everything required in the largest quantities, in the shortest time, and with the greatest ease and cheapness, and thus it promotes the greatest welfare of the community as a whole. But it is just because the entire system has become so efficient, and produces so abundantly for the community at large that this poor man has been turned out of it. The machine has not been built for individuals. For him the mechanism doesn't exist. He finds himself suddenly flung back into the most primitive times but with none of the freedom, privileges and opportunities of primitive times. If he goes to hunt in the woods for a dinner he is confronted by the game-keeper. Wild animals nowadays are not for his feeding and clothing; they are for the amusement of those who have plenty of money in their pockets, and therefore have no need to work. If he begins to grub up a few roots in the open field it will soon be discovered that he has got into somebody's potato-patch, and if

\* The first article on this subject appeared in THE INQUIRER of April 17.



he presumes to scrape out a hole in the ground and to make a bed of dry leaves, the landowner will be down upon him and will promptly put him out on to the highway. Even there our ubiquitous social organisation will not let the unfortunate outcast alone. While this is being written the newspapers are placidly reporting the sentence of seven days' imprisonment on a respectable hard-working man of over seventy who has been found wandering on the King's highway without visible means of subsistence, and nobody concerned in the incident seems to have had the slightest consciousness of having participated in a grim joke. There are in our midst thousands and tens of thousands of people who have become pariahs and social outcasts from no fault of their own, but simply because in the steady, inevitable developments of society everything has been organised and appropriated without the smallest reference to their need or opportunities. The great machine through which they have been getting their living by co-operating with their fellows has mercilessly disgorged them and by their own unaided efforts the altered circumstances outside the machine absolutely forbid them to get even the barest necessities of life.

Now is it necessary to say more in order to make it clear that workers who are thus turned out to idleness and destitution by the very success and efficiency of the social organism in producing abundance have a real claim upon society? That a man has a right to demand work of the community at the full standard rate of wages may be a disputable proposition, but that if a man has a right to live he has the right to such work as will afford him the means of living is not disputable.

"You take my life

When you do take the means whereby I live,"

says Shylock, and it is true. The social responsibility for these superfluous workers from whom the prosperous community has taken all the means by which they can live is unquestionable, the public duty towards them clear and imperative, and when society can be persuaded to set about the discharge of that duty in a spirit of resolute determination, it will not be difficult. To talk of there being no work for these people because other people do not want their work is mere nonsense. Their work is just what it always has been, and it is the bounden duty of society to enable them to do it, and that not in any temporary, makeshift, casual way, but in a permanent systematic, effective way. That it can be done there are plenty of practical people who know quite well; but there are certain considerations by which they allow themselves to be deterred from taking any active interest in the matter. No doubt it could be done, but they are afraid of the effects of it in more ways than one. We are all agreed as to the necessity for an ample reserve of labour, and most business men are at least sufficiently impressed with the importance of getting labour as cheap as possible. If you once begin to narrow down this reserve it will certainly tend to raise the market value of labour, and where are you going to stop? What is to prevent you carrying your

chemes, whatever they may be, to a point at which not only will labour be dearer and the working man more objectionably independent, but at which all business expansion may be seriously hampered and impeded for want of hands? Then again, although it may be quite possible to find some sort of work for all who need it, who is going to pay for it? It is easy enough to find work if you do not mind the cost of it. And besides are you quite sure that by making work for one man you may not be taking it away from another? The more people have to pay in rates and taxes the less a good many of them can spend in other ways, and the worse it is for trade and general employment. Comparatively few people have more than a very limited amount they are free to spend as they please. A man may contribute a pound to some fund for setting the unemployed to work, and then recoup himself by making his last year's overcoat serve for another winter. He may thus do a kindly action and possibly find some comfort to his conscience when he hears some terrible story of domestic tragedy resulting from want of employment; but if he could only see the practical effect of his generosity, he might not impossibly find that in helping to provide work for some stranger he had also helped to put his own tailor out of employment. It is easy to make work and to spend money—especially other people's money—but it is not easy to be quite sure that you are not throwing much of it away.

These are real and serious objections, and they ought to be seriously met. Taken together they may be said to constitute a good reason for proceeding cautiously and with every care to confine your scheme to the object of providing work only to such an extent as will absorb the permanently unemployed. You may avoid all these objections, and indeed every other objection, by a cautious, well-planned movement in the right direction. What is the right direction? Why of course it is in the direction of the land. Only do not forget that even in that direction it is quite possible to delude yourself into the idea that you are solving the unemployment problem, when in fact you are only postponing it.

GEORGE F. MILLIN.

#### ITALY FROM 1494 TO 1790.\*

THE aim of the Cambridge historical series is "to sketch the history of modern Europe . . . from about the end of the fifteenth century down to the present time . . . for the use of all persons anxious to understand the nature of existing political conditions." In the volume before us Mrs. Vernon has given her readers a succinct account of the principal events which took place in Italy during the space of nearly 300 important years. It is not so much her purpose, however, to deal in detail with the earlier part of this period, when Italy "for a brief space became the focussing point of European history," as to treat of a later epoch (from 1600 onward), which has hitherto received but little notice, and which she describes in an

\* "Italy from 1494 to 1790." By Mrs. H. M. Vernon. Cambridge Historical Series, edited by G. W. Prothero, Litt.D. (Cambridge University Press. 5s. 6d. net.)

exceedingly painstaking manner. It is certainly true that the glowing age of the Renaissance, and the centuries immediately preceding it, must always interest the general student more than the subsequent period during which foreign kings strove for the privilege of ruling and mis-governing a people rapidly growing servile and degenerate. Nevertheless, just as every stage in the life of a human being is of interest to the psychologist, this page in the annals of one of the most fascinating races in the world provides much material for those who care to trace, even amid the morasses of national mediocrity, the development of a political consciousness. If only the wars had not been quite so numerous, and the great personalities so few and far between! The story of this restless time, however, is far from dull, and humour pays lightly round the frivolous disputes on matters of etiquette and precedence which seem to have been among the chief occupations of princes and nobles in those days. One can indeed complain of nothing except the brevity resulting from the necessity for limiting the size of the book. This certainly robs the crowded chapters of that interest which a more leisurely and picturesque style of narrative would have lent to them. Mrs. Vernon has, however, performed her task with infinite skill, and few historical writers could have given us such a wide survey of the political, commercial, and artistic life of the Italian people in the period under discussion, while at the same time condensing the facts and preserving the continuity of the theme. And if the story here told of the part played by Spain, France, Austria, and the East in the struggles of Italy is somewhat lacking in those personal details which a lover of human nature always misses in brief accounts of great events, the reader can select from an excellent bibliography at the end of the volume numerous historical works, and lives of "people of importance in their day," which give one a more vivid picture of these troublous times.

J. A. Symonds has said, of the great Italian States, that "each wears from the first and preserves a physiognomy that justifies our thinking and speaking of the towns as an incarnate entity," and he goes on to say that it was to the separation and independence of her cities, and to the society and conditions which obtained in each, that "the richness of the mental life" of the country was due. Mrs. Vernon, in her admirable introduction, writes as one also under the spell of cities which seemed to have the attributes of individuals (one is conscious of it even as one passes through the railway-stations which bear their names to day); and she sadly asks how it was that "a people so intellectual and vivacious," so "instinct with character and genius, immediately collapsed before the attack of foreigners at a far lower stage of civilisation, and fell into a degradation . . . so complete as that which enveloped it when the following century had but half run its course?" She attributes this decay partly to the want of moral and physical stamina, "which was in reality due to exhaustion," and partly to the national tendency to disintegration. The balance between the States "rendered it



impossible for any one of them to become master of the others,<sup>22</sup> and that excessive individualism which gave birth to such divergencies of character, and at the same time to such violent jealousies and feuds, absolutely prevented national cohesion. The Papacy, too, had its share in the internal strife which sundered Italy, for, with the single object of increasing her wealth and power, the Holy Church was always taking part in the petty quarrels of Venice, Milan, Florence, and the rest, in order that she might profit by their dissensions. Thus, when a foreign invasion was imminent, "there was neither strength nor unity<sup>22</sup> in Italy to resist it, and she fell under the sway of younger and more vigorous nations.

One of the best chapters in the book is that dealing with the long struggle between Venice and the Turks, which roused a prosperous and beautiful city from the lethargy of a long peace, and enriched the annals of the world's sea-fights with "deeds of heroism which shed the glamour of romance upon the prosaic seventeenth century." Very interesting, too, are the brief biographical sketches of the Medici Grand Dukes, under whose rule fair Florence alternately rejoiced and languished. Another interesting chapter is that which deals with "Internal Politics and Administration in 1559-1700," when the Papal power was identified with a system of nepotism which drained its financial resources. One pities poor weak Alexander VII. in those struggles with his conscience respecting his relatives, which only ended in the defeat of his resolutions, and the triumph of the avaricious members of his house. But, indeed, there is only too much in the history of this particular period which might serve as subject matter for sententious moralising. It was a time when, although external piety was admired, the ideals, both of those who practised religion, and of those who scoffed at the ecclesiastics, were equally low and mercenary. The lords and princes ruled despotically, and with a Machiavellian laxity of principle; brigands ravaged the countryside; individuals who rendered themselves conspicuous by freedom of speech or independence of action, which made them obnoxious to the powers in authority, had a way of disappearing suddenly and for ever; and the people, who had no rights of their own, were sometimes made good-humoured by festas and public pageants, sometimes driven to revolt by unjust taxation and espionage, but always treated as an inferior race of beings whose duty it was to order themselves lowly before their betters, even if they starved!

Mrs. Vernon has divided her book into three parts, each of which ends with a resumé of the progress of society, literature, and art in the years described immediately before. To these chapters one turns with deepening interest after a surfeit of military campaigns and papal intrigues, and it is then that one realises, as one comes across the names of Tasso, Giordano Bruno, Palestrina, Galileo, and other notable men of genius, that there were, at least, some fine spirits unenslaved by their degrading environment, even in the time of intellectual decadence and servitude.

LAURA ACKROYD.

### THE HEART OF DEMOCRACY.\*

It sometimes happens to the traveller wearied with rushing through many miles of country, much of it tame and flat, or covered with buildings that are an offence to every sense, to alight for a moment upon some little glen where the trees whisper overhead, and the flowers and the grasses form a carpet beneath, and the whole soul is uplifted out of its dreariness, and he is sent forth with a new light in his eye, and a new hope in his heart. So to the reviewer, sated by the mere multitude of words, tired with stories that have no likeness to fact, and theories that have no semblance of reality, taking refuge in that passing of pages unread which resembles the closing of the tired eyes of the traveller, it now and then happens to stumble upon a book which gives rest to the mind and quickens the best impulses of the heart. Such a book for some quiet hours of refreshment, not divorced from profoundest meditation is that of Mr. Gardner's, the appeal of which, though backed by much reading on the part of the author, and making some call upon the intellect of the reader, is rather to the heart than to the head.

A disciple of Walt Whitman, his writing has some measure of the poetic swing that we know, but is all the more readable in that it is frankly prose. His debt to the master is seen especially in the human and personal element which runs throughout the book, cropping out every now and again to remind us of the standpoint from which it is written. The standpoint is that of one whose lot it is to spend his days on the floor of a grain warehouse by the river Thames, and on whom the varied pageant of life that passes on its flood, and crowds its banks, has made its mark. We should judge that the writer is a young man, and that this is probably his first book. It is full of the generous impulses of youth, balanced by a measure of insight into the meaning of things about him which prevents those impulses from running loose. In an old desk within that grain warehouse, he tells us, "I keep a friendly volume or two, to read at meal-times and odd moments, to bring me into correspondence with a larger area of thought and feeling. Books of philosophy, history, science, psychology, economics, poetry, art, novels, biography and the like, have lain there snugly enough amid ledgers, cash-books, bundles of old cheques, bills and advertisements, as incompatible as Schopenhauer's love-letters amid abstract metaphysical treatises." It is doubtless due to this ability to find a time now and then, in the midst of the checking and the weighing and the numbering of the sacks of grain, for a dip into matters that have not to do with the merely material things of life that this book has seen the light, and given to one reader at least some pleasant hours. It is the fact that its author can care, and evidently does care most profoundly, for other matters besides those which men call business, which has sent him to seek the heart of democracy

\* "In the Heart of Democracy." By Robert Gardner. (The New Age Press, 3s. 6d. net.)

in some other region than its stomach, and brought him to the very same conclusion that "materialistic Socialism puts the economic cart before the horse; it would gain dominion over the external expression before it has mastered the thing expressed." There is a great truth, the forgetting of which is responsible for much of the folly we encounter to-day, in the further statement that "the true Socialism, the true Idea of Democracy, must come, first, as a religion which illuminates the life within, and, secondly, as an Idea made manifest in all the social and material relations of life. It must answer the cry of the individual soul for light and deliverance as completely as it answers the cry of the social soul, of the world-soul, for light and deliverance. For the individual soul is the microcosm of the world-soul, and the answer to the one is identical with the answer to the other. . . . The true Socialism, the true Idea of Democracy, is come not to destroy the law of individuality, but to fulfil it."

That is one of the two main theses which underlie this book—that the individual and society are not two facts but one fact; that the true Socialism is identical with the true individualism. The other of these main underlying theses is that the real Christ is the real self, born again and again in the heart of Democracy; and the aim of the author is to re-state the Christian faith, not in terms of a new theology, but in those of modern life, thought, and experience. In addition to these, he is possessed by the thought that the real evolution of man is due to the struggle of ideas to find their full expression, so that he sees in the coins which reward the labourer's toil on pay-day not only the symbol of the bare will to live, but of all the conscious desires of the human spirit seeking to gain expression through their use. Every one of these theses might be made the subject of much discussion; they are by no means so simple as the author imagines them to be. Moreover, in his treatment of them there is mixed up a large amount of mysticism which tends at times to cloud his argument; and the flights of rhapsody in which he indulges from time to time are not calculated to assist the reader in following a line of thought which after all must first commend itself to the intellect before it can safely be allowed to rule the heart. A book such as this has a value in lifting us for a time out of the cold calculating commercialism which marks so much of what is written upon social themes; it is good to have been bathed for a time in the poetic imagination and enthusiasm for humanity which called it forth. But its author has to return each morning to the dust of the grain warehouse and to the thousand and one trivial matters on which his own living depends; and when we have read his book we are conscious that we also have to return to the countless trivial, personal considerations which limit and cloud and confuse the outlook before the vision of that social millenium for which all men alike, whether socialists or individualists, whether dwellers in houses or in palaces, are straining eager eyes.

FELIX TAYLOR.



## OBITUARY.

### MISS HARRIET CRABB.

On April 26 died Harriet Crabb, only a working woman, some might say, but to us who had lived under her quiet influence all our lives, and known her loving heart, and sympathy as fresh in her 99th year as it had been in her girlish days, one of God's saints on earth.

Of her outward history there is little to tell. She was born in Bridport, lived there for the whole of her long life, and died there, working as a child at shoethread winding, and earning her own living always, until in the evening of her days she could enjoy her rest, tended and loved by relations and friends.

She could remember the fêtes for the peace after Waterloo. She would tell of a visit to London when the journey took from Monday morning to Saturday night by the stage wagon; but the incidents of her life were few. The chief and abiding interest was the Unitarian chapel and school.

Nearly 90 years she was connected with the school as scholar, teacher, and superintendent, for it was only some two or three years before the end that gradually her presence became less frequent, and then ceased, and the great treat of her 98th birthday, which fell on a Sunday, was to be taken once more to the school she had loved so well. The children had prepared a banner of welcome for her, and she went round and spoke to every child, her face beaming with pleasure and satisfaction.

But it is not for her length of days, not even for her zeal and devotion, that we shall remember her, it is for the influence she exerted on generation after generation of teachers and scholars. The great pleasure of her life was that she was able, through God's help, to help others to do right. She had a genius for goodness, or rather such a deep and all-pervading love of it, that any good deed done, any selfish inclination conquered, any fault atoned for in any of her children was stored in her heart and brought out again and again to enjoy.

She had a wonderful tact and power in dealing with childish tempers and faults, a tact born of love and sympathy. She did not preach, far less did she scold, we cannot think of the word in connection with her, but her voice and face were so earnest as she said "children be good," that they knew she meant it, and cared for it more than for anything besides.

And the children responded. They formed her bodyguard to and from school, they looked out to do her little services, they begged her to come to the entertainments they enjoyed. An old scholar coming to see her after many years' absence told how one day in school 30 years before, she had been pulling about and injuring another girl's bonnet, and how Miss Crabb's quiet, "Sallie, do as you'd be done by," had never been forgotten.

She had the most vivid faith in God's help, not as a general proposition but in each special case, and there was a triumphant ring in her voice as she would say "My Heavenly Father has cared for me and led me *all* my life," and speaking of those gone before, "I shall see them

all again." This little notice will probably be read by some who years ago were "her girls." They are scattered now even to far Western America, and those who knew her will fill in much more than these words can convey to strangers, but even those who did not know her may, we hope, gather that it was a singularly pure and sunny spirit which has passed from us, one which carried into extreme old age the childlike nature of which Jesus said, of such is the Kingdom of Heaven.

A. L. C.

## THE CHILDREN'S COLUMN.

THERE is an old story of the Feast of the Seven Sages. These wise men, who lived far apart, met together, and with them some of the great ones of the earth. It was a merry time, not merely because of the good things to eat and drink, but because of the good things said. For instance, the King of Egypt put seven questions to the King of Ethiopia. He asked him, "What is the most common thing in the world?" The King of Ethiopia answered, "The most common thing in the world is Death." Then the King of Egypt asked, "What is the most ancient?" The King of Ethiopia answered, "The most ancient is Time." "And what is the most beautiful?" "The most beautiful is Light." Thus he went on till the crowning question came, "And what is the easiest thing in the world?" "Alas," replied the King of Ethiopia, "the easiest thing I have ever found is just to follow my own inclinations."

Was not that a wise reply? And how true? Almost everyone will agree that there is nothing easier than just to follow one's own inclination. Now, if you take the dictionary and look up the word "inclination," you will find it means "bending towards." Following one's inclination means following one's bent. Note that stick floating down stream. The stream turns a sharp corner. What will become of the stick? Will it go straight on, leaping to the outer bank? No, it will bend with the stream, and go with the current.

Now, it is just like that with doing things. The easiest thing to do is that which causes the least trouble. The easiest thing is to drift. But all successful work, and all unselfish pleasure, depend on our taking into account the inclinations of others. It is all right to follow one's own inclinations when they are in agreement with others', but, when we know them not to be, it is necessary to take the harder way and go against our bent.

Some time ago, when in Oxford, I went for a walk with two friends along the river-side. The Oxford "Eights" were out. That is, a number of long narrow boats, each with eight oarsmen, and one helmsman or coxswain, were on the river. But, on the bank, accompanying every boat, was a "coach" that is, an instructor, who rode a bicycle, keeping pace with the boat, and shouting every now and then to the rowers. Now he would say, "Number 5, pull your oar in to your waist, not to your chest." And now, "Number 4, don't let your body lean so much to the

same side as your oar; sit evenly in your seat." Or, "Number 7, press your feet hard on the stretcher, and get your knees flat down." These and many more directions. To what end? That the eight oarsmen might row as one man, touching the water and rising from it at the same instant, keeping the weight of each body even and in the same place.

Now what was the good of all this to these young men? Wouldn't it have been much nicer for each to have pulled his own way? Or each to have rowed his own boat? Not at all. In the first case, the "eight," being at cross purposes, would have made poor progress, besides looking very silly. In the second case, although single rowing is all right in its way, there is something much finer and more delightful in the sight of eight men rowing like one. It was grand training for these young men, many of them from homes where they had had a great deal of their own way. Resisting their own way and bending to the will of their companions was teaching them some of the best lessons in life—obedience, co-operation, public spirit. They were finding the joy of working together for a common end, the credit of their boat, their college, their university. In this way they were preparing to take their share in the progress of their country and their race.

It is clear then that following one's own inclinations often means acting selfishly. But there are cases where, without hurting others, we may follow our own inclinations and still do wrong. Here, for instance, is Jack with two things to be done—mathematics and map-drawing. He hates mathematics, but loves map-drawing. The easiest thing in the world for him just now is to sit down and do the thing he likes. He says to himself, it matters to no one else. That is true, but he has duties to himself as well as to others. Suppose he does the easy thing first, what will happen? Probably he will get so taken up with the map-drawing that he will spend nearly all his time on it, especially as he is not at all eager to get to the work he dislikes. So he will end by scamping the mathematics (or not doing it at all), because, as even pleasant work uses up energy, he is not fresh for the more difficult task. A very successful man once said that he had succeeded because he had always done the hard thing first. And others have proved the value of the same plan. When, therefore, there are two things to be done (one hard, and one easy) the way of self-education is, "Do the hard thing first."

By repetition hard things become easy. Aye, and even disagreeable things become pleasant. What makes things easy and pleasant is interest, and, happily, things are so arranged that it is almost impossible to do anything for long without finding it, however commonplace at first, full of interest. The fact is, that whenever the hand begins to work the brain begins to think, and, generally, when the mind is active the heart is merry. And so at last, if the mind is really set on it, the hard thing and the easy thing may become one, for we may grow so accustomed to considering other's wishes first that there is no difference between their wishes and ours.

A. T.



# The Inquirer.

ESTABLISHED 1842.

To all parts of the World:—

	s.	d.
PER QUARTER	—	1 8
PER HALF-YEAR	—	3 4
PER YEAR	—	6 6

One Shilling per year extra will be charged if credit is taken

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, MAY 8, 1909.

## THE EVERLASTING GOSPEL.

MANY of our readers have now, we trust, given to the Rev. P. H. WICKSTEED'S National Conference Sermon at Bolton the earnest attention it deserves. We said advisedly, in reporting the service a fortnight ago, that although many found the sermon difficult to follow, they should by no means fail to read it, when published in our columns, and take to heart its great appeal. To speak of it as merely an "intellectual discourse," failing to touch the heart, is a shallow and extremely unfair criticism of such a sermon. Something simpler in form, taking less than an hour in delivery, and with its emotion more on the surface, would, of course, have been more popular and more immediately successful in its appeal, but this sermon on "The Everlasting Gospel," goes to the very heart of religion, and lays hold of the fundamental things of the spiritual life, without which all hope of progress and convincing demonstration of the truth is vain.

Of the churches generally at the present time Mr. WICKSTEED said:—"Outward authority is failing them on every side, and they are seeking to justify themselves by an appeal to inner experience. They feel that if they are to live, they must show not that they were once inspired and have authentic credentials to prove it, but that here and now the testimony of the Holy Spirit, authentically borne in each man's bosom, not only sanctions but embraces them. They can no longer be openly received as an inheritance from the past; they must at least proclaim themselves as re-created and inspired by the present life of the soul and the intelligence; and even those who attach most value to tradition endeavour to justify their adhesion to it by a living instinct for fellowship and continuity, rather than by any externally binding authority. And unreal as many of their pleas may appear to us, they are at least a recognition of the supremacy of the Holy Spirit—an admission that all written and formulated gospels must live or die as the breath of the Everlasting Gospel that never was or can be written, destroys or transfigures them."

*The present life of the soul and the intelligence, in which the testimony of the Holy Spirit is supreme, that is the foundation on which religion, and consequently, the life of the churches must ever rest. We in our Free Churches have our own special need clearly to apprehend and humbly and thankfully to accept that truth. Our life here and now is with God, strong and joyful only in His strength, in the light He gives, amid the beauty which is His word of gladness to our souls, with brave and true endeavour that righteousness and brotherly love may everywhere prevail—that is the meaning of religion, that is our high calling of God, which comes to us with ever deepening faith in His eternal Goodness. It was this "universal gospel of man's direct and inalienable relation to God," realised in the "inherent sanctities of the relations and experiences of life," of which Mr. WICKSTEED spoke, a revelation which must always remain "a thing of inward and direct perception," because "the breathings of the Holy Spirit flow through our inmost life, and are recognised by their own inherent authority." There we have the universal and everlasting gospel, recognised "in the light of direct vision and in the fire of spiritual passion."*

Having stated the fundamental fact, Mr. WICKSTEED went on to speak of one note of this experience of the soul, "one accent of the Holy Ghost," which we must not lose. And this "note of divine joy in life," was shown to have two aspects: "first, that of the growing social sense; and, secondly, that of mystic communion, which the saints have called the fruition of the Divine Aspect, but of which every man who has felt himself at one with Nature knows some echo or far-off reflection."

The conviction that life is good, and that this must be realised by us not in selfish, individual isolation, but *together*, carries with it the great hope of the present day for a new reality in religion, and an inspiration which shall prevail mightily in the conflict with personal and social wrong. It was one of the dominant notes of the Conference, which showed where our people were most deeply stirred, and it found clear and searching expression in Mr. WICKSTEED'S sermon. And so also with the other aspect, that of "mystic vision of the Supreme," as a "direct and permanent fact of the higher life of our souls." The interpretation of what is called the "cosmic sense," rising from inarticulate and imperfect expressions, to the "beatific vision" was most helpful. "Who," said Mr. WICKSTEED, "that understands with WORDSWORTH how the dreams and fictions of every fancied Utopia are transcended by the 'simple produce of the common day,' so soon as the 'discerning intellect of Man is wedded to this goodly universe in love and holy passion,' can fail to recog-

nise his own experience in the ecstatic vision of the mystic? This sense of the beauty and kinship to our very souls of the life of the universe explains away none of the mysteries of suffering and sin and evil, but it brings out hitherto hidden tones of beauty in all the relations and experiences of life. It widens the area and deepens the quality of the life that it is good to live, and having been on the Mount of Vision, we are not more forlorn but more exultant in our sojourn on the plain. 'The burden of the mystery,' the 'heavy and the weary weight of all this unintelligible world,' has been 'lightened.' We have seen into the life of things, and seen that it is good."

And this vision gives us more strength for life. Our problem, said Mr. WICKSTEED, is "the experience of the soul seeking to justify the objective facts of the Universe as relevant to itself." "It is an active going forth to conquer. Our creed must justify itself not by denying but by destroying evil. Our spirit seeks the life of the Universe and finds it akin to itself. Our aspiration and our love is as much a part of the order of things as the earthquake and the volcano. The blind forces of nature, as we call them, cannot explain away the vision of the soul; nor can the sin and strife of humanity explain away or destroy the sense of harmony."

Thus we have the two great ends of religion clearly set before us, which in our churches it must be our constant endeavour to attain—the perfecting of the good order and fellowship of our social life, our life together on this earth, and the realising of the Divine Communion in all the fulness of our life with God. These two ends are one in the perfect joy of life, because the fellowship of our life together here is only complete when we realise that it is and must be for ever with God, that we are as children with our Father, in that deep sense which Jesus understood so well, and makes so clear to us, and that our life, rich in the promise of immortal joy, is the gift of the Eternal Goodness.

The teaching of Mr. WICKSTEED'S sermon was enforced again and again, from various sides, during the Conference, and not least by the two last speeches at the public meeting. "Our business," said Mr. MATTHEW SCOTT—"and here is our opportunity, whether theologies rise or fall, grow broad or narrow, whatever names others call us or we call ourselves—our essential business is to touch the inmost centre of man's religious life. To-day, as ever, man's deepest hunger, his keenest thirst is for God, and he can be satisfied permanently with nothing less."

And so Mr. WEATHERALL declared the fact at the basis of all church life to be the recognition of the necessity of goodness to the inner life of man, a fact which found its full meaning expressed in the great



words of AUGUSTINE: "Lord God, thou hast made us for Thyself, and restless is our heart within us until it rests in Thee."

Again, Dr. ELIOT in his sermon on "A Practical Idealism" said that the source of our efficiency is to be found in the fact "that, wherever they are, howsoever weak and small, the Unitarian churches are dominated by the ideals of freedom, by the passion for reality, by the practice of democracy. . . . The liberal churches, moreover, put their adherents into direct touch with the real sources of power. They are not entangled in the machinery of religion. They encourage the personal and direct approach, unmediated by priest or form, of each man to the truth. The people of the Anglo-Saxon stock want in the leaders they trust the simplicity and sincerity which is natural to men who in their religious connections have learned to disregard accessories, and to go straight to the centre of things."

That indeed was the constant burden of Dr. ELIOT's message to us during his most welcome visit to this country. It is religion, and only religion that really matters, the essential things of the inward life with God. If we give ourselves with absolute surrender to His guidance, in the appeal of truth and righteousness and brotherly love, all questions of business arrangements, of organisation and money, will find their right settlement; the life that is self-forgetful in a great service alone has the true strength and can hope to prosper. This has been the secret of Dr. ELIOT's success as President of the American Unitarian Association. He has ever laid stress on the essential things of devotion and of service, and we are thankful for his fellowship with us in this high endeavour.

There is no aspect of our work in the fellowship of our Free Churches on which the message of the Conference sermon, enforced as it was from so many sides, has not direct and practical bearing. The work of the Van Mission is about to begin again. It will justify itself, as indeed in large measure it has already done, in so far as the men engaged in it manifest the power of religion in their own hearts, in clear vision of truth as it affects our common life, in earnest social passion which declares the gospel of Christian brotherhood, and in that inward strength and quietness which signify communion of spirit with the Unseen, and perfect surrender to the living God. And it is the same in all the churches. It is not our own work but God's work, to which we are called, His truth we are to declare, His righteousness we are to make effective in our common life. We are to forget ourselves in the service of a larger brotherhood, and enter into the great joy of life which is His gift, offered to us all.

### IS EVIL NECESSARY?

THE problem of evil has its origin in the moral judgment of a personal conscience. It is my personal approval or condemnation of an action as good or bad which first stamps the action with a moral character. In particular, it is the judgment of moral disapproval which first transforms the fact of misery into the problem of evil.

How, then, are we to formulate this judgment of moral disapproval? It can, I think, be adequately stated only as the expression of the moral *will*, as the utterance, that is, of our whole personality as rationally active in conviction, decision, and conduct. I should, therefore, suggest for it some such formulation as the following:—"This *should* not be, *need* not be, *shall* not be"; and would point out that not only does the second link in this chain of sequences depend for its meaning and relevance upon the first, but the admission of the second is similarly indispensable to the acceptance of the third. Not only does the capacity to reject the suggestion of evil owe all its moral significance to the obligation we are under to reject it, but also the decision to reject the suggestion of evil owes its moral force to the fact that the rejection is within our power and responsibility. We have no right to say "Evil shall not be" unless we are also prepared to affirm that "Evil need not be." For if evil is in any sense necessary, we are to that extent irresponsible in regard to it, and who would venture to fix a limit to this irresponsibility? And yet, if no such limit can be fixed, the nerve of moral resolution is cut. For, even as we are resolving that evil shall not be, there creeps into our resolve the insinuating doubt "But supposing it is necessary?"

The integrity of the moral judgment of disapproval seems, therefore, to depend upon the conclusion that moral evil, or sin, plays no necessary part in the drama of evolution. And we may state this conclusion in other ways. Moral evil, we may say, is not necessary to moral perfection. Sin is not essential to the formation of character. Immorality, even in its most incipient forms, is not essential to the moral development, either of the individual or of the race. The moral ideal, the one Categorical Imperative of our human nature is *Sinlessness*.

It will be seen that this view stands in direct opposition to any and every theory of Original Sin. For it holds that sin originates in the will itself, and cannot be simply transferred from one will to another. The will can win no item of its treasury without willing it, that is, without freely and responsibly appropriating it. It can, therefore, inherit neither its holiness nor its sin.

Perhaps the main difficulty in the way of adopting the position that sin is not necessary, arises from the view that temptation—which is admittedly indispensable to the formation of character—implies a tempter, and the tempter, as such, must be evil. This argument would seem to show that, in admitting the necessity of temptation, we are also admitting the necessity of evil.

We would meet this argument by denying that the tempter need be evil. Suppose that I am tempted to steal an

umbrella from its stand. The tempter in this moral—or immoral—situation can hardly be the umbrella. If it is the glossiness of the silk, or the quality of the handle that tempts me, the tempter at least will not be evil. But it will be generally recognised that the true tempter here is the thieving impulse, and the crucial question is whether this impulse, as such, is evil?

It is certain that the impulse is not a good one. The point is, has it any moral character at all? Now it is true that we commonly speak of good and evil impulses; but this, it seems to me, is a mere proleptic figure of speech. The evil impulse is an impulse which, if willed, would be evil. The impulse itself is no more than the possibility of sinning. Sin comes in only with the yielding. We may, of course, dally with an impulse after recognising that its adoption would be sinful, and such dallying, being tantamount to a tacit adoption by the will, would be rightly called evil.

Again, we speak of an evil *motive*. But here, again, the motive can be characterised as evil only in so far as it enters into an act of volition. The term "motive" is ambiguous, and we must, at least, distinguish between the inducing or soliciting motive, on the one hand, and the adopted motive, on the other. The former may be a *possibility* of evil, an inducement to it; the latter alone can be itself evil, and this only because the motive as adopted by the will is now integrally one with the will itself.

Whether we are justified in speaking of an evil *desire* will depend on our interpretation of the term "desire." If by "desire" we mean a wish which fails of being our deliberate will only because we do not see our way to gratify it, it must at least imply a *pledged* self, a self already vanquished by temptation; and, as such, may very well be evil. It is surely the evil desire, so understood, and not the mere impulse or solicitation to evil which Christ had in mind, when he fixed the beginnings of sin in the heart itself.

Temptation, then, does not imply an evil tempter, and it is possible to be tempted, yet without sin. Neither tempter nor tempted *need* be evil.

But, it may be urged, do you seriously maintain that our moral character could still grow to its full stature though there were no evil in the world for it to fight against? Is not war with evil essential to the growth of our spiritual nature?

To this plausible objection I would reply that the privilege of wrestling with temptation is all that moral discipline demands. In resisting solicitations to evil, in rejecting possibilities of sin, we are doing very genuine moral work. For these possibilities are no mere nothings; though as yet unrealised as actual fact, they are very real facts *for the will*, and it is the purification and fortifying of the will which is the very point at issue.

But there is still a further consideration. For we must admit that, through force of continued self-conquest, these real possibilities of sinning may become transfigured into moral impossibilities. But what then? Do we cease to live because we no longer need to fight? Surely there may be nothing left to fight against, or



even to fight for, and yet there may be still much for which we can live. Is there not room for progress in moral perfection itself? I cannot bring myself to believe that the sympathetic pressure of a thousand, or a thousand thousand harmonious wills upon mine must needs bring about the deterioration of my character.

We conclude, then, that, in relation to the will, the only form under which evil can be said to be necessary is as a *possibility*, though even this concession to necessity must be modified by the addition that this possibility may itself become the equivalent of a moral impossibility. But it is of course one thing to state that the possibility of good implies the possibility of evil, and quite another to insist that good implies evil. We may be anxious to insist that moral choice means a choice between possibilities of good and evil, and yet be equally convinced that the existence of actual good is compatible with the non-existence, or more particularly with the extinction, of actual evil.

The extinction of *actual* evil, as I take it, does not imply the total annihilation of evil. For evil may be extinguished as an activity through being depressed to a status of mere latency. And if the objection is here raised that such mere latency is just another name for nothingness, our reply would be a defence of the reality of possibilities. If possibilities have no reality, free will is a fiction, and the reduction of actual evil an impossible task. Moreover, the reality which unactualised possibilities possess for our every-day interests and choosings seems so palpable that the admission that there are "possibilities that are not necessities" would, it seems to me, create no misgivings at all, were it not that we still suffer from the pressure of a logical tradition whose key-word is necessity, and, therefore, still tend to use the categories of "mustness" or necessity, even when we are dealing with the problems of freedom and spiritual obligation. Logic has not yet clearly realised that just as the fundamental category for the scientific study of Nature is *necessity*, so the fundamental category for the philosophic study of experience is *possibility*, the possibility that is, which is *not* a necessity.

At the recent National Conference, held at Bolton, Prof. Henry Jones gave an address on the "Problem of Evil," and no one who was privileged to hear the address will fail to acknowledge either the inspiration of the message or the significance of the treatment. At the close of the address, I ventured to put forward what I felt to be a point of divergence between my own convictions and those of the lecturer. I suspected that the lecturer's admission of the correlativity of good and evil implied the necessity of evil even in a perfected scheme of good, for though this correlativity was so interpreted as to leave no doubt that in this connection of good with evil, good was the dominant partner, and would never rest till it had become the master of evil and evil its slave, it yet seemed to me that this enslavement of evil was simply good's way of making the best of the necessity of evil's company, and the

alternative of getting rid of the evil altogether by suppressing it to the possibility-status, seemed to me more acceptable than the subordination-scheme proposed by the lecturer. This conviction was strengthened by the reflection that what was really subordinated to the service of the good was not evil itself, but that potentiality of moral opposites, the natural man. The key-conception of redemption through service solves the problem of the natural man by bringing the natural into its proper relation to the spiritual; but what then becomes of the evil from which the natural man has been redeemed? If this evil is not depressed to that level of existence at which realities subsist only as possibilities, we seem driven to suppose that it exists as a malignant, though baffled actuality, a kind of Satanic spirit, and this, I suppose, is the orthodox conception, or closely akin to it. The only alternative, so far as I can see, if we exclude the unthinkable theory of annihilation, is that of supposing that evil is itself redeemable. But if this were so, would we not be justified in doing evil that good might come, in sinning that through the forgiveness and transfiguration of the sin, grace might the more abound? If it is true that evil is good in the making, then the more evil there is in the world, the more abundantly good will the universe ultimately be. It is needless to state that this alternative would be as unacceptable to Prof. Jones as it is to myself.

But there was a further point in the lecturer's position which the foregoing criticism has overlooked; a point which did not strike me at the time, but was first brought home to me through after-reflection. For whilst the lecturer dwelt emphatically on the subordination of evil to good, he also insisted with no less emphasis on its impermanence. And it appeared to me that the helpful analogy between the relation of good to evil on the one hand, and the relation of end to means on the other, was doubtless intended by the lecturer to be interpreted in the light of his view as to the impermanence of evil. Not only does good decide the fate of evil as the end decides on the means essential to its own realisation, but it decides it on the assumption that evil is impermanent, just as we assume—though the assumption is, no doubt, open to criticism—that the means we adopt in view of a certain end are mere scaffolding which will not be included in the completed end. On this view, just as the means, though provisionally necessary to the end, are not permanently necessary to it, so evil, though provisionally necessary to good, is yet not permanently essential to it. When the day of eternity dawns, evil will perform its last and best service to goodness by vanishing from the world.

If the foregoing interpretation be correct, my criticism of the lecturer's position reduces itself to the query whether evil, actual evil, is even *provisionally* essential to good. My own conviction is that what is essential to growth in goodness, is not actual evil, but only the possibility of evil; and, even here, as we have seen, the possibilities of good and of evil tend, through grace and self-discipline, to transform themselves into a

moral certainty, on the one hand, and, on the other, a moral impossibility.

The conclusion of the whole matter seems, then, to be this: *Evil is not necessary; sinlessness alone is imperative.*

W. R. BOYCE GIBSON.

April 28, 1909.

#### FRESCOES IN FLORENCE.

THERE are few things more interesting in connection with early art in Florence than tracing the gradual development and progress of painting in the frescoes. One need not be a student to do this. The ordinary traveller, if he makes intelligent use of his opportunities, cannot fail to be struck by the great variety of the frescoes which are to be seen as he visits the churches and museums in turn. The same subjects are repeated again and again, but the representations of those subjects differ widely, according to the time when they were painted.

Taking Santa Croce, the great church of the Franciscans, as one of the first likely to be visited, we there find the famous frescoes by Giotto, the first original genius of the Renaissance, the first artist who really copied from nature. Ruskin's writings on Giotto are so well known that it would be ill-advised for the amateur to venture on criticism or comment; nevertheless, a word must be said to explain to those who have not seen these frescoes, that they fill the walls of two of the chapels on the right hand side of the high altar. The subjects are scenes from the lives of St. John the Baptist, St. John the Evangelist, and St. Francis; compare them with later works, and they appear very conventional and stiff, but remember that they rank as the earliest original designs or compositions of the Renaissance painting, and they are understood and valued in their place in art, and duly appreciated. The colours are still fine, and the long straight lines, used so freely by the shepherd-painter both in his architectural backgrounds, and in his draperies are pleasing because of their simplicity.

Close by, another chapel on the same side of the high altar is decorated with very faded paintings, thought to be by some one of Giotto's pupils. One can just trace a combat between St. Michael and the followers of Lucifer; the figure of St. Michael is most vigorous, and is said to have suggested the one now in our National Gallery, which is a portion of a fresco painted a few years later by Spinello Aretino, for a church at Arezzo.

With the stiff, but powerful and dramatic conceptions of Giotto fresh in one's mind what a striking change meets the eye on entering the cells at San Marco, where a century later "il Beato Angelico" painted his heavenly visions on the walls!

These small and exquisitely refined frescoes are quaintly stiff too, and the gentle brother drew his figures, both of men and angels, straight from the dictates of his pure mind rather than from any study of the human form; but pass on from cell to cell, and straightway one forgets to criticise the drawing, as one gazes at the clear soft colouring, and at the tender groups of Saviour and virgin, saints and angels, and one loses thought of all else save of the divine gift of art which



has perpetuated for us these mystic dreams.

Now turn to the cloisters of Santa Maria Novella, which contain the Spanish chapel immortalised by Ruskin; but it is not of the great frescoes attributed to the followers of Giotto and to the early school of Siena that I want to speak, but of some in an outer cloister known as the "Chiostro Verde," or green cloister. The paintings here are, or were, executed in shades of green, but are so badly injured and defaced that it is not easy to make out their meaning. They are taken from the Book of Genesis, and were painted a few years later than the frescoes of San Marco, but are very different, and by no means sacred. It is generally believed that they were done by several artists, one of whom was Paolo Ucello. The two best frescoes are his, "The Sacrifice of Noah," and "The Deluge," and spoilt and faded as they are, it is still most interesting to note the progress at that time in the drawing of the human body and in perspective.

These "green frescoes" are looked on as a kind of connecting link between Giotto's and Orcagna's paintings at the end of the thirteenth and early in the fourteenth centuries, and the greater frescoes produced in the fifteenth century by Ghirlandaio, Filippino Lippi and others of their time. Just within the west doors of Santa Maria Novella is a small fresco of the "Trinity," represented after the fashion of that period by the Father, as an old man, floating above the head of the Saviour on the cross, and the Holy Spirit in the form of a dove between the two. This was the work of Masaccio, the painter of the celebrated Carmine frescoes, and though it is in a dim light and much injured by time, it is quite possible to see the noble lines of the figures of the donors, a man and woman kneeling on either side of the "Trinity," whose grace of attitude at once attracts the eye.

Masaccio was born in 1401, more than one hundred and thirty years later than Giotto. He only lived for twenty-seven years, a short life but an effective one, as the frescoes he painted in the Brancacci chapel of the Carmine church were so wonderful that they became a kind of school for all succeeding painters. The decoration of the Brancacci chapel was begun by Masolino, continued by his great pupil Masaccio, and finished fifty or sixty years later by Filippino Lippi. The pictures, which represent scenes from the life of St. Peter form an extraordinarily interesting collection of masterly frescoes contained in a small space. I cannot enumerate all the scenes; one that is generally considered the finest is Masaccio's "Tribute Money." This is painted in three parts, or scenes, the centre one representing the moment when the tax-gatherer demands the tax from Christ; on the left St. Peter is seen taking the fish from the water, and on the right he gives "the penny" found in the fish's mouth to the tax-gatherer.

The latter is painted in the Florentine costume of Masaccio's time, but Christ and his apostles are in flowing robes, such as one associates with the drawings of Raphael. The whole of this group is most striking; the figure of Christ is calm and dignified, and his followers are real men, strong, eager, and serious. As

one looks at this fresco it is easy to understand how the genius of Masaccio made a marked epoch in the history of art, for here Giottoesque groups and figures and haloed celestial beings have disappeared, and in their place we have men of bone and muscle, life-like figures in a setting of harmonious landscape scenery. Another piece of Masaccio's work in the same chapel is "St. Peter Baptizing," but it is painted high up on the altar wall, and consequently there is not often light enough to see it quite clearly. In the foreground a naked boy about to be baptized is kneeling in shallow water. The figure is a marvellous advance on the painting of the time, and when this and other figures by Masaccio are compared with the paintings that preceded them, it is no wonder that they became studies for the artists who came later.

One of Masaccio's immediate followers was Benozzo Gozzoli. After having seen Fra Angelico's frescoes at San Marco, and Masaccio's at the Carmine, it is particularly interesting to visit the Riccardi Palace, where the little chapel of the Medici was entirely decorated by Benozzo, whose painting was largely influenced by both these other artists.

The journey of the three kings to Bethlehem is here represented as a gorgeous mediæval procession, or pageant, passing through a landscape which is a somewhat strange combination of the real and the impossible. The kings are said to be portraits of the Patriarch Joseph of Constantinople, who at that time (fifteenth century) was attending a council in Florence concerning the union of eastern and western churches: John Palæologus, Emperor of Constantinople; and Lorenzo the Magnificent as a boy, followed by several members of the Medici family. All the accessories of the fresco are beautifully finished and gay with colour, the trappings of the horses and camels, the rich dresses of the kings and their suites, the shepherds, the hawks, and birds of bright plumage. The whole pleases, but most charming of all are the groups of angels which were originally painted on either side of the altar-piece, since removed to make way for a window. The angels stand and kneel in little bands, with bent heads adoring the infant Saviour, and nothing can be lovelier than their graceful attitudes, their folded hands, soft robes, and exquisitely coloured wings.

In just touching upon the frescoes of Giotto, Fra Angelico, Paolo Ucello, Masaccio, and Benozzo, I have not attempted to give more than the merest sketch of the subject, but it may be that what I have said will suggest a new field of interest to some who have not yet tried this path.

KATHARINE F. LAWFOED.

Clarens, March, 1909.

KINDNESS does not allow us to be untrue in our words or unjust in our deeds, but it implies a constant control over the tongue and hand, so that the spirit in which we act and speak shall be gentle and considerate of the feelings of all other human beings. To speak the truth in love—to do justly while we love the mercy that is above all sceptred sway—this is the ideal of human conduct.—N. P. Gilman.

## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

### NATIONAL CONFERENCE COMMITTEE.

SIR,—What seemed to be merely an unconsidered impromptu criticism by the then President of the Conference about a list of nominations of which he did not approve might be ignored; but the calculated imputations now cast by Mr. Wood on the honour of numbers of ministers and laymen who were responsible for the issue of that list cannot be passed by without emphatic repudiation. The names upon the list, and of those who decided to urge delegates to vote for it, are the names of men who are as jealous of their integrity as Mr. Wood can be of his. They would not lend themselves to a trick, which it is unworthy of him to suggest. No one could be deceived by the heading of the list, for the simple reason that it was not distributed indiscriminately, but only to those who were presumed to be in sympathy with the policy of the nominees, or to those who asked for a copy, and always with an explanation, verbal or written, of what that policy was. Further, I have no hesitation in saying that the heading "National Conference Committee" (one line) "Nominations" (another line) is not grammatically capable of the meaning Mr. Wood reads into it, which would require "Committee's" instead of "Committee." The first copies of the list had the single heading "Nominations"; the addition of "National Conference Committee" (with a full stop) was made for the remainder at the suggestion of a friend. I have ascertained that the full stop after "Committee" appeared in the proof, but seems to have fallen out accidentally before the copies were pulled. Are we to take it that Mr. Wood means there was a deliberate attempt to deceive? And if not, why does he use language that implies this?

The second unwarrantable imputation in Mr. Wood's letter is that "the compact of peace has been betrayed." The only compact was about his resolution, which, in its amended form, was accepted as a reference to the Committee in consultation with our other organisations. That compact will be loyally carried out, and the Committee, I am sure, will give patient and thoughtful consideration, not only to Mr. Wood's proposals, but to the whole question of co-operation and co-ordination of our institutions. The only difference is that the Committee will now reflect more accurately the general sense of our churches, as was quite evident at both business meetings. The majority of our people, ministerial and lay alike, are weary of the fictitious rivalry between the Conference and the Unitarian Association, fostered by a few persons who have been wrongly supposed to represent the feeling of the Conference. Three years ago, at Oxford, this little group was well represented in the nominations, which, to the dismay of many, gave no opportunity of electing to the Committee a majority of those who represent the dominant feeling



of the churches on the points at issue. It was then and there determined that at the next Conference there should be a sufficient number of suitable nominations made. The nominations included on the list were arranged before Mr. Wood's resolution was made the occasion of a "compact," which I prefer to call a mutual concession. I am surprised to see he calls it "a compromise," because he specifically repudiated that description of the amended resolution beforehand. The election of a satisfactory Committee was one thing; the question of denominational development raised by Mr. Wood's resolution was another.

Now, what is the policy with which the names on the list are identified, as explained to everyone who received a copy in the first instance or to anyone who cared to inquire? Simply this—to endeavour to put a stop to the rivalries and attacks which are so dividing our forces and hampering our work, and to make the Conference, the National, the District Associations, and the Funds (and particularly the two former) work together harmoniously for the good of the whole. If (as I understand) it is the main purpose of Mr. Wood's resolution to bring about a better co-operation, and a more united feeling in our churches and institutions, he will find no stronger supporters for any reasonable and practicable efforts to this end than those who have been returned from the list. But if any attempt is made to continue the disastrous policy of division, or press upon the churches schemes of organisation which are evidently repugnant to their wishes, then the first line of resistance will be found in the ranks of the Committee itself, which now, through its directly elected members, in addition to the delegates of the constituent associations, better express the real feelings of our community than it has done of recent years.

C. J. STREET.

May 3, 1909.

SIR,—As one of the few members of the Conference Committee who had the honour of being elected at Bolton by a spontaneous and unengineered vote, I desire to associate myself with the Rev. Joseph Wood's letter in to-day's INQUIRER. As President of the Ministerial Fellowship, I had a small share (which would have been larger, had I not been ill at the time) in the negotiations which led to the compromise on Mr. Wood's resolution. I had no idea until the Wednesday afternoon, in Mawdsley street Church, that a "ticket"—deliberately *not sent* to some members of the Conference—had been issued in any sectional interest. Desiring to see different points of view represented on the Committee, I, like Mr. Wood and others, had already voted for some of the men whose names were on the ticket. Had I known that their election was being secured by organised party action, I should certainly have voted differently. Of course, one awaits any explanation that may be offered. Meanwhile, so far as the matter has come to light, it seems to me that, a truce having been openly arranged, the promoters of the ticket were unfriendly in their procedure and are scarcely to be congratulated on

their victory. If this is the working of "the Unitarian stamp," the sooner it is stamped out the better.

DENDY AGATE.

Altrincham, May 1, 1909.

SIR,—I regret you were unable to find room for my letter in your issue of last week. I had desired to take the earliest possible opportunity of protesting against Mr. Wood's remarks at Bolton concerning the list of names, as reported in THE INQUIRER. His letter which you printed last week makes my protest all the stronger. As to the list of names itself, I did not issue it nor am I responsible for its issue, but as my name was on it, and I knew of its issue prior to the Conference meeting, I am quite prepared to accept any share of responsibility there may be. May I ask what objection there is to it?

For some years past the Conference has been governed by a certain number of ministers and others, for whom personally we have the highest respect and regard (which I trust they will enable us to retain), but who do not in the opinion of many represent the views of the vast majority of our people. These gentlemen have used their position on the Conference committee (I make no complaint, though I doubt very much if those who sent them there had any anticipation of their so doing) to promote a policy to which many of us are strongly opposed, and this line of action reached a culminating point in the ex-president's proposed resolution. Those who disagreed with that policy, and perhaps even more with the method of its advocacy, considered that it was time to place on the committee persons whose views were more in accordance with the general feelings of our congregations.

Now many of our laymen, possibly even some of our ministers, while in entire sympathy with this position, were yet unacquainted with the opinions held on the questions at issue by the different persons who were already on the Conference committee, or who would probably be nominated for election to it. It was clearly desirable, therefore, that it should be known which of the candidates were in accord with the voters' own views. The list was, I believe, issued for this purpose, and for myself I fail to see any objection to it.

Why should some of our clerical friends from the pulpit and from the platform, by personal pressure, in congregational magazines, by newspaper discussions, which are certainly not got up at the request or for the sake of all sections of our body; by the circulation of such papers as the ex-president's, in season and out of season, urge their views upon their congregations, or even seek to have the congregational delegates bound to support a particular line of action, while the simple fact of others intimating to their friends that certain persons were to be regarded as holding certain views, is condemned as a "caucus system," and "an electioneering manoeuvre," and is to be "strongly protested against?"

At the business meeting, Mr. Wood stated that the Committee of the Conference were in no way responsible for the paper. Of course not. Had they been it

would doubtless have contained other names. But he added, that "the heading made it appear that they were committee nominations." I had hoped that that remark was made by Mr. Wood after but a hasty glance at the paper. In his letter, however, he reiterates this in an even stronger manner. This statement and the charge it implies I most strongly protest against. Does Mr. Wood mean that the individuals who issued the list issued it with the intention to mislead? Does he really intend to make a charge of dishonesty and dishonourable conduct against them? No one from the heading "National Conference Committee Nominations" could possibly assume that they were the nominations of the committee, and the fact that these lists were not distributed to delegates generally but were only given to those who held the views of the persons mentioned therein, would alone negative so preposterous and I am sorry I must add, so improper, a suggestion, which not even Mr. Wood's position among us and the respect we bear him, can justify.

Mr. Wood by his letter clearly shows that he represents not the Conference or our body, but a party. He has "his friends" with whom he consults and for whom he speaks. We had heard rumours of meetings of a certain section of the Conference Committee from time to time to discuss its action. "In the innocence of our minds" (as Mr. Wood puts it) we dismissed these rumours as unworthy of the gentlemen in question. Can there be any truth in them after all?

I was no party to any compact or agreement with regard to Mr. Wood's resolution, and should have much preferred to have had it discussed and rejected in open meeting, as it most certainly would have been. I do not suggest that Mr. Wood was willing to agree to a compromise because he anticipated this. I accept his statement that he did so in the interests of peace. But what becomes of the value of this agreement if he expected to have on the Conference Committee the same, or the like-minded, persons as before? The agreed resolution was to be referred to the Conference Committee, and the Conference Committee would report on it along (can we doubt it?) the lines of Mr. Wood's proposals. This may not now perhaps be so likely.

I trust that notwithstanding these charges the new Conference Committee will remember the important work they have to perform—to unite all sections of our body—to bring all our associations and funds into line, to make it clear that the Conference is for the churches, not the churches for the Conference or any section of it, and that they will join heartily with existing institutions, each working in its own sphere, and none seeking to usurp the function of others, in an earnest effort to spread the free gospel of our common Unitarianism.

JOHN C. WARREN.

Nottingham, May 4, 1909.

SIR,—It may be well that a layman should second the vigorous, but not too vigorous, protest made by Mr. Wood in your last issue against the lamentable



circular which has so greatly defaced the recent proceedings of the National Conference. It is not by ministers only that the introduction of such tactics, which would be repudiated in any well-conducted political election, will be condemned. A severe blow has been struck at the dignity and fairness of our proceedings, and a method introduced into them which must, unless promptly checked, lead to their degradation. It is the kind of thing that is making many men despair of churches and church life. I fear, however, that these considerations do not exhaust the whole of the mischief which has been done. It is reasonable to ask upon what grounds the nine names included in the circular in question were so included while others who had been duly nominated were not. Was it because the nine gentlemen were supposed to be pre-eminently fitted by reason of past services or ability to render future services to our churches. Undoubtedly many of them stand high in all these respects, but they would be the last to claim any superiority in such matters over the other nominated candidates. Was it then because they had bound themselves beforehand to take a certain line upon the Conference Committee? It is not reasonable to suppose that these gentlemen would consent to enter upon consideration of such important business with their hands tied. Must we not then conclude that it was because it was supposed by those who compiled the list that on theological grounds the nine might be considered safe men. I have heard it stated that in some cases, but not all, the circular was accompanied by explanations, and that some at any rate of these explanations were to the effect that the Unitarianism of the nine might be safely relied on. If this is so then we are indeed face to face with a serious question, namely, the setting up of a test of orthodoxy of opinion as a qualification for service in our Free Churches. It would not be the first time that something of this kind has been attempted, probably it is the first time that it has been done under the cover of anonymity, and methods such as these. The conclusion is almost irresistible, and there is only one way of getting rid of it, namely, that those who are responsible for the issue of the circular should now come forward and tell us plainly what were their motives in doing it. From brethren, with whom we believed we were acting in sympathetic accord in the endeavour to promote a better understanding and arrive at a friendly settlement of difficult questions, we are surely entitled to ask this. Let me add that I do not desire to make any attack upon the gentlemen whose names were included in the circular (for several of whom, not knowing of the circular, I voted) simply because they were so included, or to depreciate their fitness for office. It may well be that some, if not all, of them, were not consulted in the matter, and that is one of the things which many of us would like to know.

JOHN DENDY.

SIR,—You will doubtless receive many letters on this subject; nothing but an earnest desire to help our brotherhood—if I might—moves me to add one more.

Like many, I am sure, I came away

from Bolton with a new sense of the worth of the Conference, with a devout gratitude, and with a feeling of affectionate admiration for the speakers, old or young, who illustrated so well the genuine power, the healthful variety, and the real unity in this brotherhood to which we are proud to belong. The President must have had a larger share of such emotions than any of us. Not only at the Conference itself but long before he gave himself unsparingly to its service; he must have rejoiced in its abounding success. That, after all, he should feel it a duty to publish the letter contained in your issue last week is evidence, therefore, of a very deep disappointment, and of a state of mind which forbids any but the most respectful remonstrance.

May we not plead, however, that the most generous interpretation should be given in this, as in all cases? Mr. Wood refers, with repudiation, to rumours as to the election at the Oxford Conference. I was travelling at that date, but I well remember hearing such rumours on my return. It did not occur to me then that an understanding between friends as to the persons they would vote for was improper, except for the danger of a disproportionate representation of a compact minority. If anything of that kind has happened now is there not a sufficient safeguard in the constitution of the Committee as a whole? The elected members are but twelve out of a total of over fifty. The majority are representatives of the Societies, &c., and it is clear that with them, *if they will use their power*, rests the policy to be followed.

With regard to the breaking of a "compact," they must speak who fully know the facts; I cannot. But cannot we cheerfully trust the honour of all parties? And, as to the suggestion that the delegates were deliberately imposed upon by an ambiguous heading to the "List" circulated, is it not at once a rather unkind reflection on their intelligence, and really too serious an imputation to be deliberately entertained by any of us of any others?

The members of the new Committee, whether elected or representative, have a most urgent and responsible duty to perform,—a duty, not of acute criticism merely, but of practical construction. With the large-minded enthusiasm that was manifested at Bolton, and with the inspiring revelation of resources hitherto unsuspected, the Committee ought to dare confidently. It would be ridiculous after Bolton to "despair of the Republic!"

W. G. TARRANT.

#### HOSPITAL CONTRIBUTIONS.

SIR,—The time of making arrangements for Hospital Sunday is approaching; and I should like to point out to ministers and chapel committees how desirable it is that our contributions should be sent to those hospitals only where no vivisection is practised, or encouraged. It seems to me that this matter is too much lost sight of.

I have received quite satisfactory assurances on this subject from the London Homœopathic Hospital, the Temperance Hospital, and the Women's Hospital,

Euston-road; and no doubt there are many others which might be added to the list. But the hospital which I think has especial claims on the friends of animals is the Anti-Vivisection Hospital at Battersea, which, though not inferior to the other hospitals in the proportion of cures which it can show, has for the last two years been excluded from any share in the Hospital Sunday Fund, because one of its fundamental principles is that no vivisection is on any account to be allowed there.

Earnestly commending this subject to the consideration of all friends of humanity, —I remain, yours truly,

M. C. MARTINEAU.

#### NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

**Accrington (Jubilee Meetings).**—The jubilee celebrations of the Unitarian Free Church began last Saturday, when the Rev. C. J. Street preached at a special service, and a public meeting was afterwards held. On Sunday the Rev. H. D. Roberts, of Liverpool, was the preacher. This (Saturday) afternoon the Rev. J. Ruddle is to preach, and there will be a re-union of old scholars and friends in the evening. On Sunday the Rev. W. H. Burgess, another old minister of the congregation, is to preach. A fuller report of the celebrations we must reserve for next week.

**Blackpool: North Shore.**—A very commendable display of Christian brotherliness and sympathy was afforded at Blackpool on April 25, when, on the occasion of the North Shore Church Anniversary, the Rev. Robert McGee exchanged pulpits with the Rev. J. Day Thompson, Primitive Methodist. This arrangement was not merely permitted by, but was a source of freely expressed pleasure to each congregation.

**London Guilds' Union.**—The Spring meeting of the Union was held at Highgate on Wednesday, April 28. The opening service was conducted by the Rev. A. A. Charlesworth, who gave an inspiring address on the words "The Lord opened the eyes of the young man and he saw." (II. Kings vi. 17). After the service a paper was given by the Rev. J. A. Pearson, on "London at Work." Mr. Pearson said that everyone had his own London. Before he came to live in London he knew his way from Euston to Essex Hall, and from Charing Cross to St. Paul's, but now he was getting to know the London of our churches. He had never faced a congregation so large as the one he had left, but he found the sturdy Englishman everywhere. He had come to London with a very real respect for the power and energy of workers there, and his respect had increased as he had found the accommodation for work fell far short of what it was in the North. Sunday-school work was carried on with equal zeal under less advantageous circumstances. There was a School Housing Problem to be faced in London which, when settled, would give a greater impetus to Sunday-school work. Mr. Pearson also drew attention to the fault of work being left in the hands of one or two, and urged that all should take up some branch of work and fit themselves for the more important duties of church life. Guilds existed to produce active members, and to foster a God-fearing spirit. A conference on the subject followed the paper. There were about 50 present.

**London: Highgate.**—The annual meeting of the Temperance Society was held on April 30 at the Spears Memorial Hall, the President, Mr. H. G. Chancellor, in the chair. The report recorded that 25 musical and dramatic entertainments had been given on Saturday evenings, at each of which an address in support of total abstinence had occupied a prominent place. The meetings have been very popular, and latterly have attracted more persons than could



gain admission. The direct results in the shape of pledges are, as in previous years, small, but it is believed that the indirect influence exercised by these meetings, although it cannot be tabulated, has not been lost. In addition to the Saturday evening meetings a series of popular lectures on subjects of general interest has been given on alternate Friday nights and attracted fair audiences, although not comparable in numbers with the Saturday night assemblies. Twenty-seven members were enrolled during the session. Mr. Chancellor expressed the general feeling when he observed that much of the success of the meetings was due to the services of Mr. Brackenberry and to the secretary, Mr. D. E. Brackenberry. Later in the evening both these gentlemen were presented by the Rev. A. A. Charlesworth, on behalf of the society, with very satisfactory and solid evidence, in the form of a handsome inkstand and writing case, of the value the members attached to their work. Refreshments were served during the evening, and an excellent musical programme was provided by the Excelsior Choral Society. This society, it is interesting to note, is one of the pleasant and practical ways of usefulness in which the youthful energies and talents of the members have found expression.

**London: Stratford.**—On Saturday and Monday, April 17 and 19, successful concerts were given in aid of the Ladies' Sewing Class. The programme included one evening Sheridan's "Critic," and the other scenes from "A Midsummer Night's Dream." There were large audiences on each occasion. The performance of "The Critic" will be repeated on Saturday, May 15, at 8 o'clock, as an entertainment to about 100 of the aged poor of the district. Certain seats will be allotted to these old people, but other friends will be welcome as far as space permits. The admission will be free, but a collection will be taken for "The John Barnes Philanthropic Society," with whom the Young People's Guild is in co-operation.

**Manchester: Blackley.** A Sale of Work was held on Thursday, April 29, and Saturday, May 1. On Thursday the sale was opened by Mr. John Harrison, president of the British and Foreign Unitarian Association, the chair being taken by the Rev. Charles Peach. In his address Mr. Harrison referred to his great uncle, the Rev. William Harrison, who was the minister at Blackley from 1803 to 1853, and expressed his conviction that such sales of work were of real benefit to those who took part in them. On Saturday the sale was opened by Mr. G. H. Leigh, the Rev. J. Moore being in the chair. Mr. Leigh spoke of the historical associations of the Blackley Chapel, and of their helpful influence on the life and work of the congregation, and referred to the present need that all who are associated with the churches of the denomination should realise the importance of the work they have to do, forget all nominal differences, and devote themselves to the doing of the work. A special feature of the sale was the wood-working class stall which was very successful. At the close of the sale on Saturday the treasurer announced that the receipts were £129.

**Manchester: Urmston.**—The bazaar for which the congregation of the Queen's-road Free Church have for some time been working took place on Friday and Saturday last, the object being to raise £200 to carry out desired improvements, as the work of the Sunday-school has been carried on under difficulties owing to the want of accommodation, while the interior of the building is in urgent need of decoration and repair. The bazaar was opened on Friday,

April 30, by Miss Leigh, of Swinton, the chairman being Mr. Richard Robinson, of Bowdon. One of the first members of the Church and a valued worker, Mrs. G. W. Henshall, performed the ceremony on the second day, Mr. W. Dickmann, of Flixton, occupying the chair. The gross receipts for the two days so far amount to the sum of £175, and it is hoped that finally £150 may be handed over to the Church treasurer. Although the financial result may not quite come up to what was expected, the united efforts have been full of encouragement for the congregation, and has certainly strengthened the bonds of friendship in the congregation.

**Ringwood.**—The Sunday school anniversary was held on Sunday, May 2, the preacher being the Rev. R. J. Hall, of Andsell, whose services were greatly appreciated by the congregations. The collections for the day realised £7 2s.

**Scarborough (Induction and Welcome Meeting).**—On Wednesday afternoon, April 28, an induction service and welcome meeting took place at the Westborough Church, the occasion being the settlement of the Rev. J. Wain as minister. The devotional part of the service was conducted by the Rev. O. Binns, of Ainsworth, and the Rev. A. H. Dolphin, of Sheffield, a stirring sermon being delivered by the Rev. W. Whittaker, who kindly took the place of the Rev. C. Hargroves, of Leeds, who was absent through ill-health. After tea in the schoolroom, a public meeting took place, presided over by Mr. T. G. Graham. Among those present were the following ministers of other denominations, the Revs. Dr. A. G. Rogers, J. J. Vaughan, H. Weale (Congregationalists), W. Kelson, W. Hopkins (Wesleyan), J. Bentley (Anglican). The Rev. Roger Smyth, and visitors from the churches at York, Malton, and Hull were also present. Letters of apology for absence were read by the secretary Mr. G. H. Harling, from the Rev. C. Hargrove, Lord Airedale, Mr. Joshua Rowntree, and others, and from Mr. B. Blanchard, secretary of the Trowbridge church. Addresses were delivered by the Rev. A. H. Dolphin and W. Whittaker, and Mr. E. G. Rymer, of Hull. Dr. Rogers, in the course of a fine speech, said they lived in an age of changing thought, and while they had differences of opinion they had to-day a greater regard for essentials—the spirit rather than the letter. He was glad to pay his tribute of obligation to the Unitarian Church, which had always stood for character, not only of the individual, but also of the community and the nation. The Unitarians had also made a splendid fight for liberty and the rights of the individual, and he should be less than a man, and less than a Christian if he failed to recognise the bonds that bound them all. He offered Mr. Wain his personal good wishes. The Rev. Ottwell Binns delivered a happy speech full of reminiscences and associations of his late ministry in Scarborough. The Rev. J. Jones Vaughan, and the Rev. W. Kelson also spoke urging the necessity for the cultivation of the spirit that should animate all the churches. Mr. George Wain, although a Wesleyan, expressed the great joy it was to him to have his brother in Scarborough, and especially as pastor of the Westborough Church. The Rev. J. Wain, in his response, said he felt the difficulty of speaking on such an occasion, so overwhelmed was he by the kind and encouraging word by the friends and ministers present. His thoughts also naturally reverted to the West of England, where he knew warm hearts were beating for him that night. He wanted to put himself in touch with the spirit that had manifested itself at that meeting, and to find the good in all the churches from the great Roman Catholic Church to the members of the Salvation Army. It was not the work now of Unitarians to go forth and smash the doctrines of other Churches. The world had fairly made up its mind about the old tenets of orthodoxy. He would rather build upon our own great affirmations which were so full of Divine life and power and he closed with an earnest appeal for union and help in the great cause of religious truth and functions dear to the hearts of all present, but especially so to the members of our church.

**Sheffield: Upper Chapel.**—The Sunday-school anniversary sermons were preached on Sunday, April 25, by the Rev. Matthew R. Scott, of Southport. A delightful selection of hymns, and a stirring choral march were sung by the enthusiastic scholars. A special feature of the

sermons this year was the inclusion of the elder scholars of both sexes. In fact, nearly every scholar in the school, both young and old, formed part of the choir. The scholars had been admirably trained by the Rev. J. W. Cook, who imbued them all with his characteristic energy and enthusiasm—and the choral part of the services was a magnificent success. Mr. Scott's services made a deep impression, especially that in the evening on "A More Heroic Christianity." The celebration was continued on the Monday evening following when a Service of Song on "Life of Theodore Parker" was rendered by the scholars. The total collections amounted to £24.

## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

### SUNDAY, May 9.

#### LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.  
 Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. ARTHUR PEARSON.  
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. HERMAN HAUGERUD; 7, Rev. G. C. CRESSEY, D.D.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. T. E. M. EDWARDS.  
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, Address by Mrs. KING LEWIS, on "The Religious Significance of the Reform Movement in Turkey."  
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON. Assembly Sunday.  
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Mr. B. V. STORR; 6.30, Rev. DAVID DAVIS.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.  
 Highgate-hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.  
 Ilford, High-road, 11 and 7.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A. Spring Services.  
 Kentish Town, Clarence-road, N.W., 11, Rev. F. HANKINSON; 7, Rev. W. COPELAND BOWIE.  
 Kilburn, Quex-road, 11, Rev. CHARLES ROPER, B.A.; 7, Rev. HERMAN HAUGERUD.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, President SOUTHWORTH, of Meadville, U.S.A. Anniversary Services.  
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPES.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.  
 Peckham, Avondale-road, 11 and 6.30, Rev. J. C. BALLANTYNE.  
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. H. M. LIVENES.  
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.  
 Stratford Unitarian Church, 11, P.S.M., Mr. H. L. JACKSON; 6.30, Mr. S. P. PENWARDEN.  
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.  
 Wimbledon, Collegiate Hall, Worple Road, 11 and 7, Rev. W. E. WILLIAMS, B.A.

### DELICIOUS COFFEE.

**RED  
WHITE  
& BLUE**

For Breakfast & after Dinner.

Established 50 Years.

**Callard & Bowser's  
Butter-Scotch**

"Really  
Wholesome Confectionery"  
—LANCET.

A sweetmeat for all, and may be given  
with confidence to the youngest child.  
In paper packets and tin boxes—  
various sizes.

Manufacture: London, W.C.



Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.  
Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.

BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. R. H. LAMBLEY, M.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CAMBRIDGE, Assembly Hall, Downing-street, 11.30 and 7, Rev. E. W. LUMMIS, M.A.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.

CHELLENHAM, Bayshill Unitarian Church, Royal Will Place, 11 and 7, Rev. J. FISHER JONES.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12 and 7, Rev. H. V. MILLS.

GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. H. Mc-LACHLAN, M.A.

LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Cllet-road, Sefton-Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Dr. F. LAWSON DODD.

NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.

PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.

TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11.

WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

#### GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11. Rev. GARDNER PRESTON.

#### SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

#### MARRIAGES.

CUSACK-LANG.—On May 3, at Rosslyn Hill Chapel, Hampstead, Robert Oriel Cusack, late Lieut.-Colonel Royal Army Medical Corps, to Emily Aspland, daughter of the late Samuel Lang, of Bristol.

PENROSE-OSLER.—On April 29, at the Old Meeting Church, Birmingham, by the Rev. Joseph Wood, Nevill Coghill, second son of James Penrose, of Woodhill, Cork, to Nellie, elder daughter of the late Alfred Clarkson Osler, and Mrs. Osler, of Fallowfield, Edgbaston.

#### DEATHS.

BOYLE.—On April 29, at Lower Broughton, Manchester, Isabella Boyle, aged 67 years.

JEVONS.—On April 27, at Buxton, Derbyshire, Henrietta Elizabeth Jevons, youngest daughter of the late Thomas Jevons, Esq., of Liverpool.

#### MANCHESTER COLLEGE, OXFORD

*"The College adheres to its original principle of freely imparting Theological Knowledge, without insisting on the adoption of particular Theological Doctrines."*

PRINCIPAL:

REV. J. ESTLIN CARPENTER, M.A., D.D., D.Litt.

#### GRANTS TO UNDERGRADUATE

STUDENTS for the Ministry:—(a) A College BURSARY, of £50 a year, may be obtained by a Candidate who passes the "Undergraduate Entrance Examination" of the College, and also Responsions or one of the Examinations accepted by the University of Oxford in lieu of Responsions; (b) A College EXHIBITION of £70 a year may be obtained by a Candidate who gains distinction in the Entrance Examination (as above), and in a further optional Examination; and (c) In case of high distinction, a College SCHOLARSHIP of £90 a year may be awarded. The further examination may be taken in (1) advanced classics; or (2) English Language and Literature; or (3) Mathematics; or (4) a branch of Natural Science.

Bursaries are tenable at Oxford or other approved University, EXHIBITIONS AND SCHOLARSHIPS only at Oxford.

GRANTS TENABLE AT THE COLLEGE.—COLLEGE BURSARIES may be obtained by Students for the Ministry, and DANIEL JONES BURSARIES by Ministers who desire to devote a year to further study.

For further particulars apply to the Principal, or to

A. H. WORTHINGTON,  
1, St. James's-square, Manchester.

Rev. HENRY GOW,  
3, John-street, Hampstead, London, N.W.  
*Hon. Secretaries.*

#### Situations,

#### VACANT AND WANTED.

#### TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

A LADY, experienced in Teaching and Secretarial Work, desires engagement. Highly recommended.—TALBOT, 51, Minster-road, West Hampstead, London.

LADY.—As HOUSEKEEPER. Special experience in household of a medical man.—Address, M., INQUIRER Office, 3, Essex-street, W.C.

LADY, as COMPANION, COMPANION-HOUSEKEEPER, or any position of trust and responsibility. Good references.—Address, Miss E. SMITH, c/o Mrs. Wills, Beacon Royal, West Cliff, Bournemouth.

CAN any Lady recommend a young HOUSEMAID, thoroughly trustworthy, and willing to help others. Wanted early in May.—The Misses BRUCE, 2, Talbot-square, W.

SINGLETON SCHOOL, DUBLIN, for Training Young Girls for Domestic Service.—WANTED, an ASSISTANT MATRON. Salary £18 to £20.—Apply, with testimonials, to Miss HUTTON, 8, Fitzwilliam-place, Dublin.

#### UNITARIAN CHRISTIAN CHURCH, Avondale Road, Peckham, London, S.E.

A SALE OF WORK in aid of the Church Funds will be held in the Schoolroom, Bellenden-road, on Saturday, May 15, and will be opened at 3 p.m. by Mrs. SYDNEY MARTINEAU.

Chairman, JOHN HARRISON, Esq. (President of the British and Foreign Unitarian Association).

Admission 6d., returnable in goods.

(Mrs.) W. G. SHAPLY, *Hon. Sec.*,  
10, Tresco-road, Peckham Rye, S.E.

#### GRESHAM LECTURES.

DR. BLAKE ODGERS, K.C., Gresham Professor of Law, will deliver four Lectures on Offences against the King, the Constitution, and the Peace of the Realm on Tuesday, Wednesday, Thursday and Friday, May 11, 12, 13, 14, at 6 p.m., in Gresham College, Basinghall-street, E.C. Admission free to men and women.

#### PROVINCIAL ASSEMBLY OF LONDON AND THE SOUTH-EASTERN COUNTIES.

"ASSEMBLY SUNDAY," MAY 9, when COLLECTIONS on behalf of the Assembly's Funds will be taken in the Churches which are on the Roll of the Assembly. If not suitable to local arrangements the date is subject to alteration.  
FREDERIC ALLEN, *Hon. Sec.*

#### LONDON DOMESTIC MISSION SOCIETY.

THE ANNUAL MEETING will be held in University Hall (Dr. Williams' Library), Gordon-square, on Friday, May 14. The chair will be taken by P. M. Martineau, Esq., at 8.30 p.m. After the business meeting there will be an Address from Rev. H. Cubbon, Warden of Mansfield House, Canning Town, on "University Settlements and Unemployment."

ONCE USED

ALWAYS USED

## The Dalli

For Household use:—To use it is the best, most simple and most comfortable way of ironing. Independent of stove and gas, it can be used anywhere. *Non-inflammable* fuel without noxious fumes. No risk from fire; healthier and safer than any other iron.

For light work and travelling only, The "DALLINETTE," a smaller "Dalli."

For general household work use the "Dalli." Having a larger ironing surface and greater heating capacity every description of ironing can be done with it.

Price of the "Dalli" 6/-; "Dallinette" 5/3. "Dalli" Fuel 1/9 per box of 128 blocks. Of all Ironmongers and Stores. If any difficulty apply to

THE "DALLI" SMOKELESS FUEL CO.,  
4 and 6, Moor Lane, London, E.C.  
*Beware of worthless imitations.*

THE REV. JAMES E. STEAD is open to receive appointments after April 25.—Address, 13, Wallwork-terrace, The Hague, Stalybridge.

#### CHANGE OF ADDRESS.

Rev. DOUGLAS WALMSLEY, B.A., 54, Rock Lane West, Rock Ferry, Birkenhead.



## Schools, etc.

**CHANNING HOUSE HIGH SCHOOL**  
AND BOARDING SCHOOL FOR GIRLS,  
HIGHGATE, LONDON, N. Head Mistress: Miss  
LILIAN TALBOT, B.A. Honours Lond. Preparation  
for London Matriculation, Trinity  
College, and Associated Board of Musicians.  
Healthysituation, Hockey, Cricket, and Swimming.  
Special terms for daughters of Unitarian  
ministers.—Apply to the HEAD MISTRESS.

**ST. GEORGE'S WOOD,  
HASLEMERE, SURREY.**

**SCHOOL FOR GIRLS.** Sandy soil.  
608 feet above sea level.—Principal, Miss  
AMY KEMP.

**SOMERVILLE SCHOOL,  
ABERYSTWYTH.**

Facing sea. Thorough modern education  
for Girls in all branches. Excellent results in  
Music and Art Examinations; Matriculation,  
and Cambridge Higher Local. Special course  
for delicate Girls. Gymnasium, Swimming,  
Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.

**WAVERLEY SCHOOL, SHERWOOD  
RISE, NOTTINGHAM.**—Head Master,  
Mr. H. T. FACON, B.A. Boarders. Home  
influence. Private field opposite school. Tele-  
phone. Ministers special terms. Re-open  
April 29.

## Board and Residence.

**BOURNEMOUTH.**—Elvaston, West  
Cliff, BOARDING ESTABLISHMENT.  
unrivalled position on sea front, close to the High-  
cliffe Hotel. 50 rooms. Full-sized billiard tables  
Lovely grounds, with access to Cliff Promenade.  
Due south. Near Unitarian Church. Illustrated  
Tariff.—Apply, Mrs. and Mr. POCOCK.

**ST. LEONARDS-ON-SEA.**—"Cran-  
stock," 59, Warrior-square. First-class  
BOARD and RESIDENCE; most comfort-  
able throughout. Sea View, excellent cuisine,  
billiard and smoke room, sanitary certificate.  
—Mr. and Mrs. SIDNEY P. POTTER.

**LANGLEY HOUSE, DAWLISH,  
S. DEVON.** Ladies as guests. Special  
advantages for girls visiting alone. Consump-  
tives not admitted. From 35s. weekly.—  
Prospectus from Miss JONES.

**HAMPSTEAD (near TUBE).**—Guests  
received. Comfortable home; large  
house, garden; reasonable terms.—GUEST, c/o  
Bellis, Downshire-hill, N.W.

**LOW GREEN HOUSE, Thoraby,  
Aysgarth, S. O., Yorks.** Paying guests  
received. Lovely scenery.—Full particulars on  
application, enclosing stamped envelope to  
Miss SMITH.

**GRANGE-OVER-SANDS, LANCS.**—  
Miss ALICE E. PASSAVANT is prepared  
to receive paying guests on and after May 25,  
at 2, Newlands. Prospectus on application.

**CLAPHAM.**—Home-like BOARD-  
RESIDENCE offered lady or gentleman  
(private sitting-room). Advertiser's own house.  
Garden, quiet road. No others received.  
Near two stations.—M., 94, Bromfelde-road.

**THACKERAY HOTEL**

(TEMPERANCE),  
GREAT RUSSELL STREET, LONDON.  
Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.  
TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE  
HOTEL has Passenger Lifts, Electric Light  
throughout. Bathrooms on every Floor; Spacious  
Dining, Drawing, Writing, Reading, Billiard and  
Smoking Rooms. Heated throughout. Bed-  
rooms (including attendance) from 3s. 6d. to  
6s. Full Tariff and Testimonials on application.  
Inclusive charge for Bedroom, Attendance, Table  
d'Hôte Breakfast and Dinner, from 8s. 6d. to  
10s. 6d. per day.

Telegraphic Address: "Thackeray," London.

## JUST PUBLISHED.

Crown 8vo, pp. 152, 2/- net, by post 2/3.

**CHURCH COUNCILS AND  
THEIR DECREES.**

By AMBROSE N. BLATCHFORD, B.A.

## CONTENTS:

- I. The Council of Jerusalem, A.D. 45.
- II. The Council of Nicaea, A.D. 325.
- III. The Council of Constantinople, A.D. 381.
- IV. The Council of Chalcedon, A.D. 451.
- V. The Second Lateran Council, A.D. 1139.
- VI. The Fourth Lateran Council, A.D. 1215.
- VII. The Council of Toulouse, A.D. 1228.
- VIII. The Council of Constance, A.D. 1415.
- IX. The Council of Trent, A.D. 1545.
- X. The Vatican Council, A.D. 1869.

"MR. BLATCHFORD reviews the circumstances in  
which each Council was held, the issues it had before  
it, and the influence of its decisions; and manifests  
throughout both a clear understanding and a lucid  
power of exposition."—*Bristol Mercury*.

"Gives a very succinct account of the important  
changes that have occurred in the Church."—*Liverpool  
Daily Post*.

BOOK ROOM, Essex Hall, Essex-street, Strand, W.C.

**EATON'S TEMPERANCE HOTEL,**

22, Guilford Street, Russell Square,  
LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d.  
Breakfast and Tea from 1s. Patronized re-  
peatedly by many visitors during the 30 years  
of its existence.

TYPEWRITING, SHORTHAND, TRANSLATING.  
Authors' MSS. accurately copied at reasonable  
rates. Special quotations for quantities. First-  
class work guaranteed. Evening and Secre-  
tarial work undertaken with Machine; also  
typing on machine direct from dictation.  
SERMONS A SPECIALITY.—Miss E. L. STENT,  
68, Aldersgate-street, E.C., and 33, Crouch  
Hall-road, N.

**DARTMOOR.**—A well-built, prettily  
and newly furnished 7-roomed HOUSE  
TO LET for the summer. Stands 800 ft.,  
close to high Tors, station, and 35 minutes  
from Plymouth. Four good bed-rooms, bath  
room (hot and cold water). Golf and fishing  
within easy distance.—Apply, Miss MATTHEY,  
Aucklands, Victoria-park, Manchester.

**SOUTH COAST.—HOUSE TO BE  
LET** furnished, June and July; 2 recep-  
tion, 4 bed rooms, bath, &c. Southern aspect.  
Magnificent views, one mile from sea. Servant  
left.—Apply, M.A., INQUIRER Office, 3, Essex  
Street, W.C.

**REMNANTS!** Genuine White Art  
Irish Linen, big pieces, 2/6 bundle,  
Handkerchiefs, Irish Linen, Ladies' 2/6 dozen.  
Gentlemen's 3/9. Postages 3d. Bunch of  
patterns post free.—Write, HUTTON'S, 5, Larne,  
Ireland.

**SPRING AND SUMMER COS-  
TUMES!** New Irish Linen Fabric,  
"FLAXZELLA." Wide range of colours, art  
shades. Washable, durable; plain, striped,  
from 7d. yard. Patterns free. Write to-day.  
—HUTTON'S, 5, Larne, Ireland.

**THE SIMPLE LIFE HOME** (Sea  
View), 3, ALBANY ROAD, SOUTHPORT.

PRESS OPINIONS.

*Sheffield Telegraph*: "Imagine a house spaciouly built  
and furnished with just those things which are needful  
for health, comfort, and the refinements of existence  
Throughout simplicity and exquisite taste."

*Manchester City News*: "Health and comfort carefully  
considered."  
*Millgate Monthly*: "Refinement, and the best in art and  
literature, make it an ideal house. We were amazed  
at the variety of food."

Send to WARDEN for Prospectus.

**"THE UNITARIAN MONTHLY."**

Magazine for Unitarian Propaganda.  
Adopted by churches with or without local  
page. Issued for last Sunday in each previous  
month. One copy post free, 1d.—1s. 6d. a  
year; 9d. per dozen; 3s. 6d. per 100; extra  
charge local page.—Address to EDITOR, The  
Parsonage, Mottram, Manchester.

**E. Norman Reed & Co.,**



Artists  
in  
Stained  
&  
Leaded  
Glass.

Memorial  
Windows.

Mosaics.

**Church Decorators.**

13, Lisle Street, NEWCASTLE-ON-TYNE.  
Under the direction of Geo. G. LAIDLER.

**STOCKINGS THAT SAVE MONEY.**  
—Ladies' pure wool black stockings,  
medium weight, post free from knitters 1/3;  
3 pairs 3/6. Gentlemen's socks, same price.  
Money back if desired. State size boots.  
Write.—CLARK, 18, Clarence-street, York.

**19TH CENTURY BUILDING SOCIETY.**  
ADELAIDE PLACE, LONDON BRIDGE.

## DIRECTORS.

Chairman—SIR ALEXANDER WALDEMAR LAW-  
RENCE, Bart.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.  
SIR WILLIAM CHANCE, F.H.A. HARDCASTLE,  
Bart. F.S.I.

Miss CECIL GRADWELL. Miss ORME.

STEPHEN SEAWARD TAYLER.

**A SAFE AND SOUND INVESTMENT  
FOR LARGE OR SMALL SUMS.**

**Save 5/- Monthly.** Subscription Pre-  
ference Shares of £20 each are issued suitable  
for small investors. Payable 5/- monthly and  
they receive 4 per cent. interest.

Preference Shares of £10 each now receive  
4 per cent. interest free of income tax.

Deposits received at 3 and 3½ per cent. free  
of income tax.

Investments are withdrawable at any time  
on short notice.

Repayments, Survey Fees, and Law Charges  
low. Prospectus free.

CHARLES A. PRICE, Manager.

**Terms for Advertisements.**

Advertisements for THE INQUIRER should be  
addressed to the PUBLISHER, 3, Essex-street,  
Strand, London, W.C., and should reach the office  
not later than Twelve o'clock on THURSDAY,  
to appear the same week. The scale of charges  
is as follows:—

	£	s.	d.
PER PAGE .. .. .	6	0	0
HALF-PAGE .. .. .	3	0	0
PER COLUMN... .. .	2	0	0
INCH IN COLUMN .. .. .	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,  
20 words, 1s.; 30 words, 1s. 6d.; 40 words, 2s.

Second insertion and after, half price.

All payments in respect to THE INQUIRER to  
be made to E. KENNEDY, 3, Essex-street, Strand,  
London, W.C. The entire remittance should  
accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street,  
Ludgate Hill, London, E.C., and Published for the  
Proprietors by E. KENNEDY, at the Office, 3, Essex-  
street Strand, London, W.C. Sole Agent, JOHN  
HEYWOOD, 20 to 26, Lambs Conduit-street, W.C.  
Manchester (Wholesale), JOHN HEYWOOD, Deans-  
gate.—Saturday, May 8, 1909.